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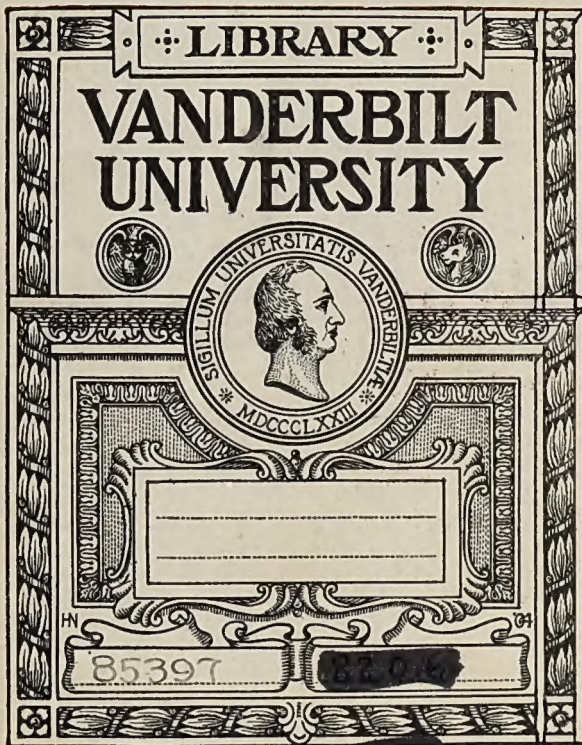
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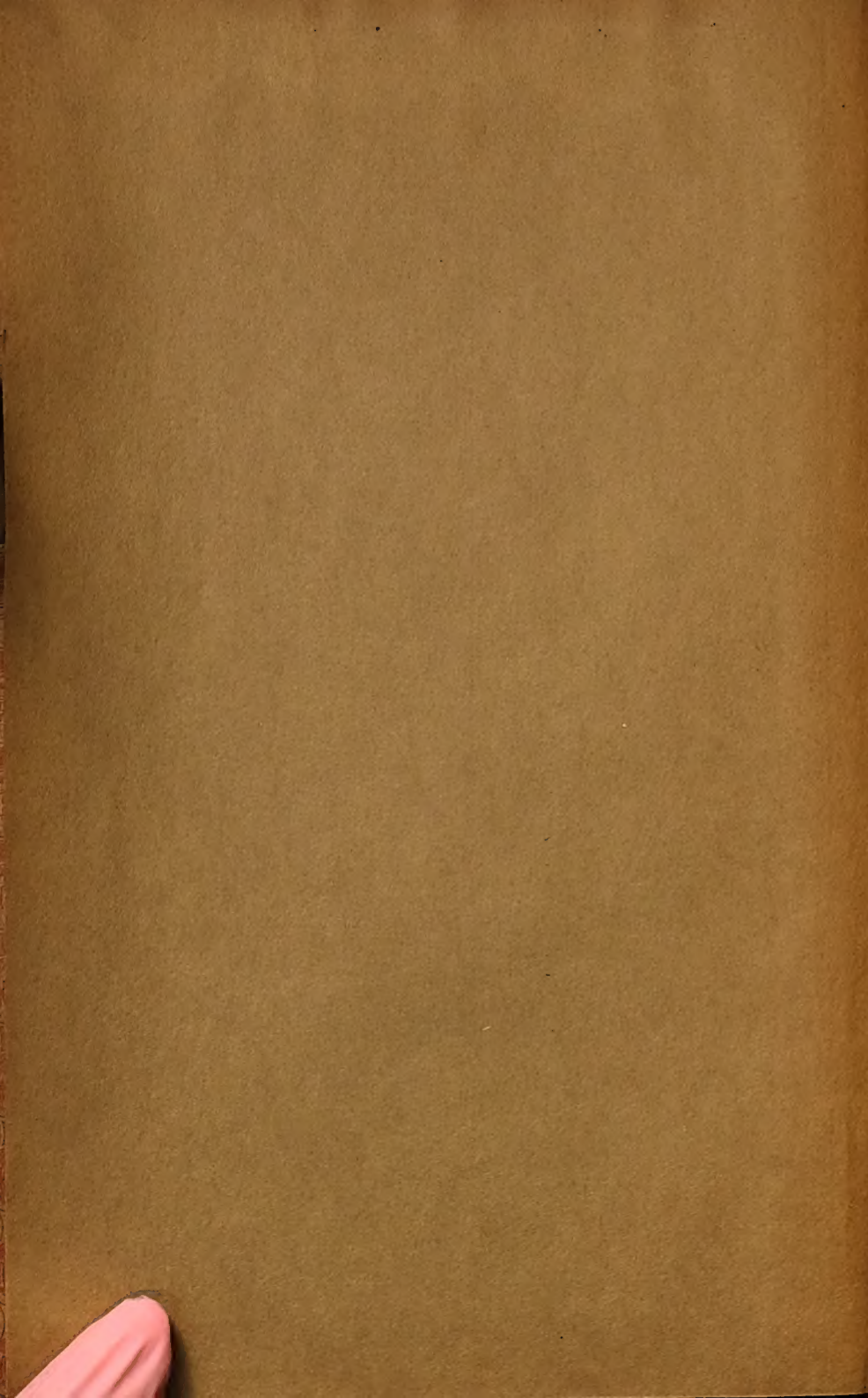
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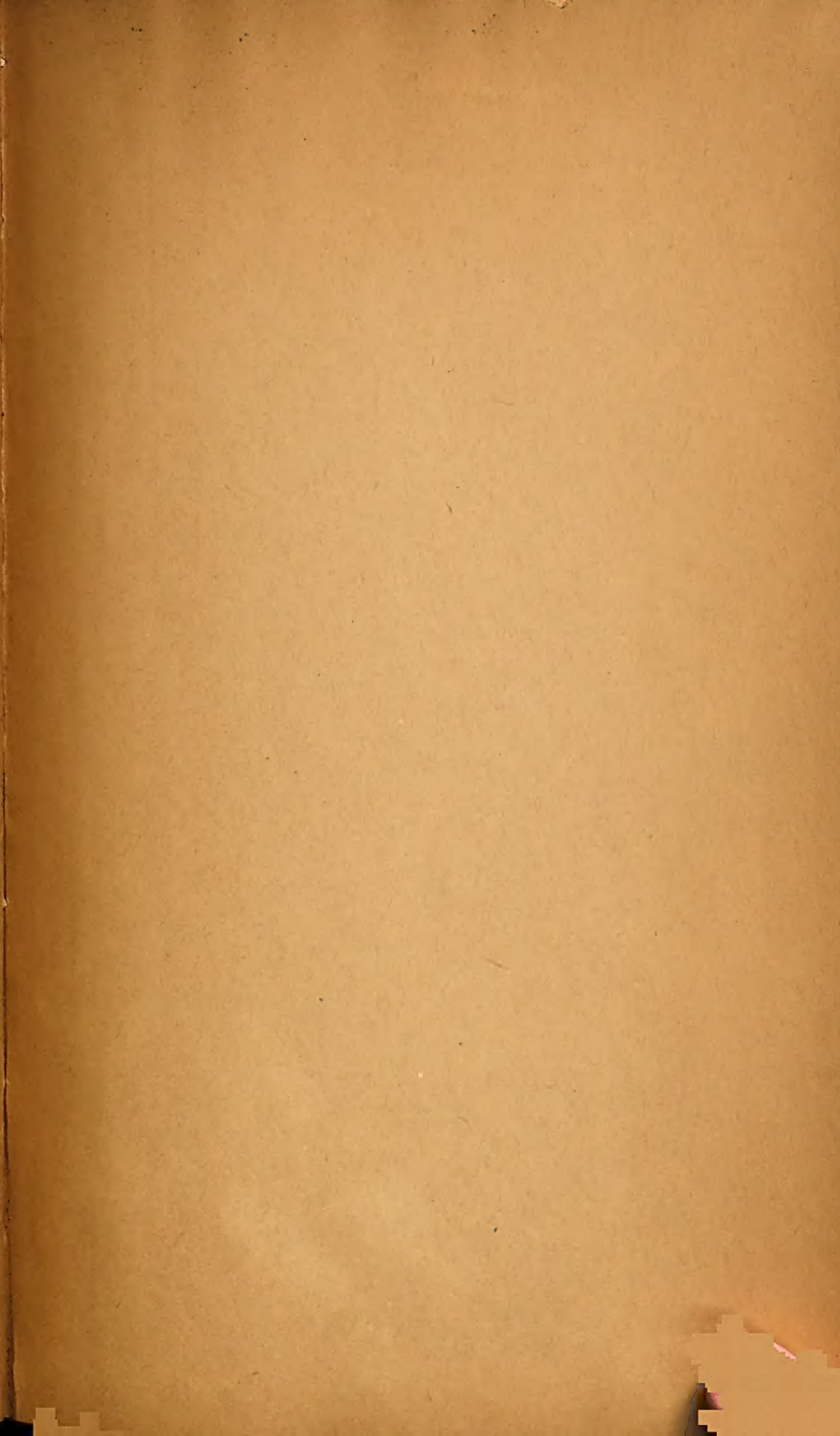
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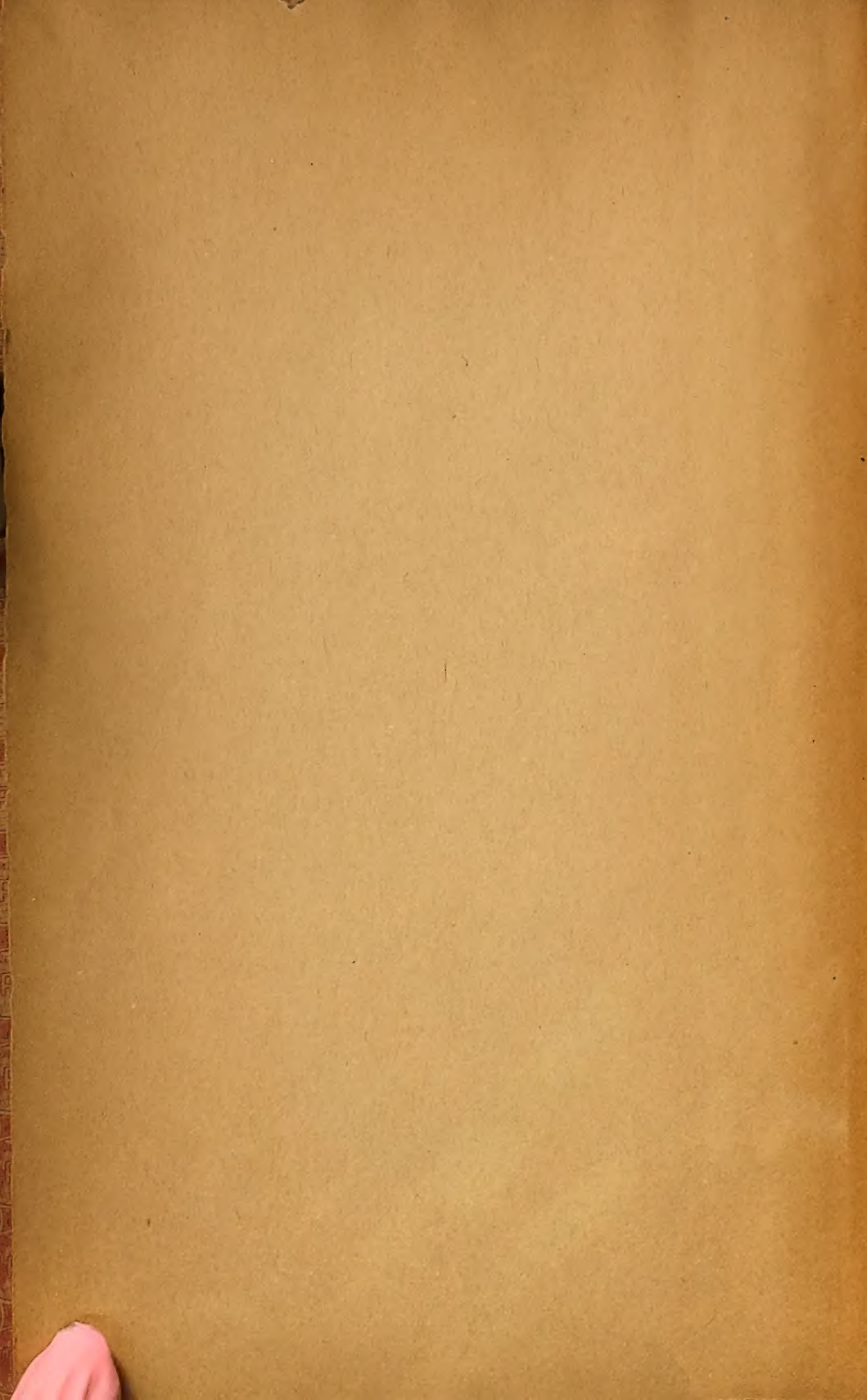
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Manderiville's Travels,

Sir John Manderiville

Translated from the French of Jean d'Outremense.

EDITED FROM
MS. COTTON TITUS C. XVI,
IN THE BRITISH MUSEUM.

BY

P. HAMELIUS,

PROFESSOR OF ENGLISH LITERATURE IN THE UNIVERSITY OF LIÉGE.

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TO
GENERAL LEMAN

DEFENDER OF LIÉGE

THIS EDITION OF A FAMOUS WORK WHICH LINKS

OLD ENGLAND WITH THE CITY OF LIÉGE

IS FITTINGLY AND GRATEFULLY

DEDICATED

THE GREAT LAKES

BY J. H. COOPER

WITH ILLUSTRATIONS BY J. H. COOPER

AND A PREFACE BY J. H. COOPER

NEW YORK: J. H. COOPER

1880

PREFACE.

THE introduction and notes, in which the reasons for re-editing the Cotton MS. of Mandeville with hardly any emendations will be fully stated, are reserved for a later volume. For the present, it may be stated that the editor's choice lay between two principal manuscripts, the Cotton MS., first edited in 1725 and since then frequently reprinted from that edition, and the Egerton MS., edited with full commentary for the Roxburghe Club by Sir George Warner (1889). Imperfect as the Cotton version is, it adheres very closely to the French original, as represented in Sir George Warner's Anglo-French text, and in two Brussels MSS. copied by the present editor. Its mistakes are to a great extent due to the anonymous English translator. They exemplify the way in which the growth of literary Middle English was influenced by French phraseology, and they are traceable to three main causes: (1) the original French book, and *a fortiori* its Englisher, is quite inaccurate in its geography; (2) the Englisher followed a faulty manuscript; (3) he was very imperfectly acquainted with its language, and very slipshod in his grammar. On the whole, his method was that of a schoolboy, who follows his author literally, without much attention to sense or idiom.

For these reasons, the task of distinguishing between original mistakes, which an editor has no right to remove, and the copyist's scribal blunders has been found a delicate one, and no attempt has been made to produce a *correct* or faked text. The punctuation is the editor's. An account of the origin of Mandeville is to be found in the *Quarterly Review*, April, 1917.

P. H.

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[PART FIRST:
THE HOLY LAND AND THE
NEAR EAST.]



Mandeville's Travels.

- ¹ **F**OR als moche as the lond bezonde the see *pat* is to
 seye the holy lond *pat* men callen the lond of *pro-*
myssioun or of beheste passynge *aH opere* londes it is the
⁴ most worthi lond most excellent and lady *t souereyn* of *aH*
opere londes *t* is blessed *t* halewed of the *precyous* body
t blood of oure lord *jhesu crist*; *jn* the whiche land it
 lykede him to take flesch *t* blood of the virgyne Marie to
⁸ envyrone *pat* holy lond *with* his blessedde feet; And *pere*
 he wolde of his blessedness enoumbre him in the seyde
 blessed *t* gloriouse virgine Marie *t* become man *t* worche
 many myracles and *preche* and *teche* the feyth *t* the
¹² lawe of crystene men vnto his children. And *pere* it
 lykede him to suffre many *repreuynges* and scornes for
 vs And he *pat* was kyng of heuene of eyr of erthe
 of see *t* of *aH thinges* *pat* ben containyd in hem wolde
¹⁶ *aH* only be cleped kyng of *pat* lond whan he seyde:
 REX SUM IUDEORUM: *pat* is to seyne: I am kyng of Jewes.
 And *pat* lond he chees before *aH oper* londes as the beste
t most worthi lond *t* the most *vertuouse* lond of *aH* the
²⁰ world. For it is the herte and the myddes of all the
 world, Wytnessynge the philosophere *pat* seyth thus:
 VIRTUS RERUM IN MEDIO CONSISTIT that is to seye: the
 vertue of thinges is in the myddes. And in *pat* lond he
²⁴ wolde lede his lyf *t* suffre *passioun* *t* deth of jewes for vs
 for to bye *t* to delyuere vs from peynes of helle And
 from deth *with*outen ende, the whiche was ordeynd for vs
 for ¹ the synne of oure formere fader Adam *t* for oure
²⁸ owne synnes also. For as for himself he hadde non
 euyH deserued for he thoughte neuere euyH ne did euyH.

Prologue.
 [1 fol. 2a]

Palestine
 is the best of
 countries;

there our
 Lord lived
 and died.

He called
 Himself
 King of the
 Jews.

It is the
 centre of the
 world:

our redemp-
 tion was
 achieved
 there.
 [1 fol. 2b]

It was thus
honoured
above all
lands
because it
lies in the
middle of
the earth.

The dearest
price was
offered there
for redeem-
ing
mankind.

How He
loved us
sinners!

Therefore
we may well
love and
praise the
Holy Land,
which was
given to us
as an
inheritance.

[1 fol. 3 a]

Let us strive
to conquer
it from the
unbelievers.

But the
lords are too
covetous

And he *pat* was kyng of glorie & of ioye myghte best in
that place suffre deth because he ches in *pat* lond rathere
pan in any othere pere to suffre his passioun & his deth.
For he *pat* wil pupplische any thing to make it openly 4
known he wil make it to ben cryed & pronouncd in the
myddel place of a town so *pat* the thing *pat* is proclaimed
& pronouncd may euently strecche to aH parties. Right
so he *pat* was formyour of aH the world wolde suffre 8
for vs at ierusalem *pat* is the myddes of the world to
fat ende & entent *pat* his passioun & his deth *pat* was
pupplischt pere myghte ben known euently to aH the
parties of the world. See now how dere he boughte man 12
pat he made after his owne ymage & how dere he azen-
bought vs for the grete loue *pat* he hadde to vs & we neuere
deserued it to him. For more precyous cateH ne gretter
raunsoun ne myghte he put for vs *pan* his blessedde body 16
his precious blood & his holy lyf *pat* he thralld for vs &
aH he offred for vs *pat* neuere did synne. Dere god, what
loue hadde he to vs his subiettes whan he *pat* neuere
trespased wolde for trespassours suffre deth! Right wel 20
aughte vs for to loue & worseipe to drede & serue such a
lord and to worschipe & preyse such an holy lond *pat*
brought forth such fruyt porgh the whiche euery man is
saued but it be his owne defeaute. Wel may *pat* lond be 24
called ¹delytable & a fructuouse lond *pat* was bebledd &
moysted with the precyouse blode of oure lord jhesu crist,
the whiche is the same lond *pat* oure lord behighte vs in
heritage. And in *pat* lond he wolde dye as seised for to 28
love it to vs his children. Wherefore euery gode cristene
man *pat* is of powere & hath whereof scholde peynen him
with aH his strengthe for to conquere oure right heritage
& chacen out aH the mysbeleuynge men. For wee ben 32
clept cristene men after crist oure fader And zif wee be
right children of crist we oughte for to chalenge the
heritage *pat* oure fader lafte vs & do it out of hethene
mennes hondes. But now pryde couetyse & envye han so 36
enflawmed the hertes of lordes of the world *pat* pei are

more besy for to disherite here neyghbores more þan for
 to chalenge or to conquere here right heritage before seyd.
 And the comōūn peple þat wolde putte here bodyes t here
 4 cateH for to conquere oure heritage þei may not don it
 withouten the lordes. For a semblee of peple withouten
 a cheuenteyn or a chief lord is as a flok of scheep withouten
 a schepperde the which departeth t desparpleth t wyten
 8 neuer whider to go. But wolde god þat the temporel
 lordes t aH worldly lordes were at gode acord t with the
 comoun peple wolden taken this holy viage ouer the see
 þanne I trowe wel þat within a lityl tyme oure right
 12 heritage before seyd scholde be reconsyled t put in the
 hondes of the right heires of jhesu crist. And for als
 moche as it is longe tyme passed þat þer was no generall
 passage ne vyage ouer the see t many men desiren for to
 16 here speke of the holy lond t han þere of gret solace t
 comforte, I John Maundeville knyght aH be it I be not
 worthi þat was born in Englonde, in the town of seynt
 Albones t passed the see in the 3eer of oure lord jhesu
 20 crist. MiH ccc t xxij. in the day of seynt MicheH t hiderto
 haue ben longe tyme ouer the see t haue seyn t gon
 þorgh manye dyuerse londes t many prouynces t kyng-
 domes t jles And haue passed þorghout Turkye Ermonyne
 24 the lityH t the grete þorgh Tartarye Percyë Surrye Arabye
 Egypt the high t the lowe thorgh lybye Caldee t a gret
 partie of Ethiope þorgh Amazoyne Inde the lasse t the
 more a gret partie t thorgh out many othere jles þat ben
 28 abouten Inde where dwellen many dyuerse folk t of dyuerse
 maneres t lawes and of dyuerse schappes of men Of
 whiche londes t jles I schaH speke more pleynty here after
 And I schaH devise 3ou sum partie of thinges þat þere ben
 32 whan tyme schaH ben after it may best come to my mynde.
 And specyally for hem þat wiH t are in purpos for to
 visite the holy citee of Ierusalem t the holy places þat are
 þereabout. And I schaH tell the weye þat þei schuH
 36 holden thider For I haue often tymes passed t ryden þat
 way with gode companye of many lordes, god be thonked.

and envious,
 and the
 commoners
 want
 leaders.

If all would
 only agree,
 we should
 soon regain
 our
 inheritance.

As it is
 some time
 since the last
 Crusade, I,
 John Maun-
 deville, who
 have
 travelled far
 and wide,
 will tell you
 of some of
 the things
 that I have
 seen.

[1 fol. 3 b]

To intending
 pilgrims I
 will tell the
 way.

I have translated this book for the benefit of gentlemen unacquainted with the Latin tongue.

For any mistakes in it I ask forgiveness.

[¹ fol. 4 a]

And 3ee schuH vndirstonde þat I haue put this boke out of latyn in to frensch & translated it a3en out of frensch in to Euglyssch þat euery man of my nacioun may vnderstonde it. But lordes & knyghtes & othere noble & worthi men þat conne not latyn but lityH & han ben bezonde the see knowen & vnderstonden 3if I seye trouthe or non. And 3if I ¹err in deuisynge for for3etynge or eH þat þei mowe redresse it & amende it. For thinges passed out of longe tyme from a mannes mynde or from his syght turnen sone in to for3etynge because þat mynde of man ne may not ben comprehended ne with holden for the freeltece of mankynde.

12

Ch. I. TO TECHE 3OU THE WEYE OUT OF ENGLOND TO COSTANTYNOBLE.

Many ways lead to Jerusalem.

IN the name of god glorious & almyghty he þat wil passe ouer the see & come to londe after the contrée þat he cometh fro manye of hem comen to on ende. But troweth not þat I wil telH 3ou all the townes & cytees & 16 castelles þat men schuH go by for þan scholde I make to longe a tale But all only summe contrees & most princypaH stedes þat men schuH gone þorgh to gon the righte way. First 3if a man come from the west syde of the world as Engeland Ireland Wales Skotland or Norweye he may 3if þat he wole go þorgh Almayne & þorgh the kyngdom of hungarye þat marcheth to the lond of Polayne & to the lond of Pannonye & so to Slesie. And 24 the kyng of hungarie is a gret lord and a myghty & holdeth grete lordschippes & meche lond in his hond. For he holdeth the kyndom of hungarie Solauonye & of Comanye a gret part & of Bulgarie þat men clepen the lond of Bougiers & of the reme of Roussye a gret partie where of he hath made a Duchee þat lasteth vnto the lond of Niflan & marcheth to Pruyse. And men gon þorgh the lond of this lord þorgh a cytee þat is clept 32 Cypron & by the casteH of Neiseburgh & be the euyH

One road leads from the West through the states of the King of Hungary, who is lord over Slavonia, Cumania, Bulgaria and part of Russia.

town *pat* sytt toward the end of hungarye And *pe[re]*
passe men the ryuer of Danubee. This ryuere of Danubee
 is ¹a full gret ryuer & it goth in to Almayne vnder the
 4 hilles of lombardy and it receyueth in to him .xl. *opere*
 ryueres And it renneth þorgh hungarie & þorgh Grece &
 þorgh Trachie & it entreth in to the see ⁽¹⁾toward the Est
 so rudely & so scharly *pat* the water of the see is fressch &
 8 holdeth his swetness .xx. myle within the see. And after
 gon men to Belgraue & entren into the lond of Bourgres &
 þere *passe* men a brigge of ston *pat* is vpon the ryuer of
 Marrok & men passen þorghi the lond of Pyncemarcz &
 12 comen to Grece to the cytee of Nye and to the cytee of
 fynepape & after to the cytee of Dandrenoble & after to
 Constantynoble *pat* was wont to be clept Bezanzon. And
 þere dwelleth comounly the emperour of Grece. And
 16 þere is the most fayr chirche & the most noble of aH the
 world & it is of seynt Sophie. And before *pat* chirche
 is the ymage of Justynyan the emperour couered with
 gold. And he sytt vpon an hors yerowned & and he was
 20 wont to holden a round appeH of gold in his hond but it
 is fallen out þereof. And men seyn þere *pat* it is a tokene
pat the Emperour hath ylost a gret partie of his londes
 & of his lordschipes. For he was wont to ben emperour
 24 of Romanie & of Grece of aH Asye the lesse & of the
 lond of Surrye of the lond of Judee, in the whiche is
 ierusalem & of the lond of Egypt of Percy of Arabye.
 But he hath lost aH but Grece & *pat* lond he holt aH
 28 only. And men wolden many tymes put the appuH into
 the ymages hond azen but it wil not holde it. This
 appuH betokeneth the lordschipe *pat* he hadde ouer aH
 the ²world *pat* is round. And the tother hond he lifteth
 32 vp azenst the Est in tokene to manace the mysdoeres.
 This ymage stont vpon a pylere of marble at Costantynoble.

At Male-
ville, the
Danube is
crossed,
which runs
through
Greece and
Thrace into
the sea.

[1 fol. 4 b]

At Belgrade,
the land of
the Bulgars
is entered,
then comes
that of the
Pincenati,
Nish, Philip-
popoli,
Adrianople,
and finally
Constanti-
nople or
Byzantium.

Before St.
Sophia
stands an
equestrian
statue of
Justinian,
from whose
hand the
apple has
dropped.

The Eastern
Empire is
now shorn
of all its
dominions,
except
Greece.

[2 fol. 5 a]

(1) so C.

Ch. II OF THE CROSS AND THE CROUNE OF OURE
LORD JHESU CRIST.

The True
Cross, the
Tunica, the
sponge and
reed, and
one of the
nails are
there.

The cross in
Cyprus is
that of the
good thief.

The True
Cross was
made of
four kinds
of wood :
cypress for
the vertical
piece, palm
for the
horizontal,
cedar for the
foundation,
olive for the
Inscription
over the
head.

[fol. 5 b]

Cedar is in-
corruptible.

Cypress is
aromatic.

Palm means
victory.

AT Costantynoble is the cros of oure lord Jhesu crist and
his cote *withouten* semes *pat* is clept **TUNICA INCON-**
SUTILIS † the sponunge † the reed of the whiche the Jewes
3aue oure lord eyse† † galle in the cros. And *per* is on of 4
the nayles *pat* crist was naylled *with* on the cros. And *sum*
men trowen *pat* half the cros *pat* crist was don on be in
Cipres in an abbey of monkes *pat men* callen the hi† of the
holy cros but it is not so. For *pat* cros *pat* is in Cypre 8
the cros in the whiche Dysmas the gode theef was honged
onne. But a† men knowen not *pat* † *pat* is euy† ydon.
For for *profyte* of the offrynge *pei* seye *pat* it is the cros
of oure lord Jhesu cryst. And *3ee* schu† vnderstonde 12
pat the cros of oure lord was made of .iiij. manere of trees
as it is conteyned in this vers : **IN CRUCE FIT PALMA**
OEDRUS CYPRESSUS OLYUA. For that pece *pat* wente
vpriht fro the erthe to the heued was of cypresse † the 16
pece *pat* wente ouerthwart to the whiche his hondes
weren nayled to was of palme. And the stok that stode
within the erthe in the whiche was made the morteyes
was of cedre And the table abouen his heued *pat* was 20
a fote † an half long on the whiche the tytle was writen
in Ebren greu † latyn *pat* was of Olyue. And the Jewes
maden the cros of theise .iiij. manere of trees for *pei*
trowed *pat* oure lord Jhesu crist scholde hau honged on the 24
cros als longe as the cros myghite laste † *perfore* made *pei*
the foot of the cros of Cedre. For Cedre may not in erthe
ne in water rote † *perfore* *pei* wolde *pat* it scholde haue
lasted longe. For *pei* trowed *pat* the body of crist scholde 28
haue stonken *pei* made *pat* pece *pat* went from the erthe
vpward of Cypres for it is wel smellynge so *pat* the smet†
of his body scholde not greue men *pat* wente forby. And
the ouerthwart pece was of palme for in the olde testa- 32
ment it was ordeyned *pat* whan on was ouercomen he
scholde be crowned *with* palme. And for *pei* trowed *pat*

thei hadden the victorie of crist Jhesus perfore made þei
 the ouerthwart pece of palme. And the table of the tytle
 þei maden of olyue For olyue betokeneth pes, As the
 4 storye of Noe witnesseth whan þat the culuer broughte
 the braunche of Olyue þat betokend pes made betwene god
 t man. And so trowed the Jewes for to haue pes whan
 crist was ded For þei seyde þat he made discord t strif
 8 amonges hem. And 3ee schull vndirstonde þat oure lord
 was ynaylled on the cros lyggyng t perfore he suffred
 the more payne. And the cristenomen þat dwellen be-
 3ond the see in Grece seyn þat the tree of the cros þat
 12 wee callen cypress was of þat tree þat Adam ete the
 appuH of t þat fynde þei writen. And þei seyn also þat
 here scripture seyth þat Adam was seek and seyde to his
 sone Seth þat he scholde go to the aungeH þat kepte
 16 paradys þat he wolde senden hym oyle of mercy for to
 anoynte with his membres þat he myghte haue hele.
 And Seth wente but the aungeH wolde not late him¹ come
 in but seyde to him þat he myght not haue of the oyle of
 20 mercy. but he toke him .iiij. greynes of the same tree
 þat his fader eet the appeH offe t bad him als sone as his
 fader was ded þat he scholde putte þeise .iiij. greynes
 vnder his tonge t graue him so t so he dide. And of
 24 þeise .iiij. greynes sprong a tree as the aungel seyde þat
 it scholde [growe] t here a fruyt porgh the whiche fruyt
 Adam scholde be saued. And whan Seth cam azen he
 fonde his fader nere ded and whan he was ded he did
 28 with the greynes as the aungeH bad him of the whiche
 sprongen .iiij. trees of the whiche the cros was made þat
 bare gode fruyt t blessed, oure lord Ihesu crist porgh whom
 Adam t all þat comen of him scholde be saued t delynered
 32 from drede of deth withouten ende, but it be here owne
 defaute. This holy cros had the Jewes hydd in the erthe
 vnder a roche of the mownt of Caluarie t it lay þere .cc.
 3eer t more into the tyme [of] (1) seynt Elyne þat was
 36 moder to Constantyn the Emperour of Rome. And scho

Olive is a
symbol of
peace.

The Eastern
Christians
say that the
Cross was
made of the
wood of the
Tree of
Knowledge.

When Adam
felt death
near, he
sent Seth to
Paradise for
oil of Mercy,

[1 fol. 6 a]

but he was
only allowed
three seeds
of the Tree.

He was
buried with
those seeds
under his
tongue;

from the
sprang the
three trees
that went to
the making
of the Cross.

For two
hundred
years the
True Cross
was hidden.
St. Helena,
King Coel's
daughter.

(1) þat, C.

was doughter of kyng Cool born in Colchestre pat was
 kyng of Engelond pat was clept panne Brytayne the more
 the whiche the Emperour Constance wedded to his wif
 for her bewtee t gat vpon hire Constantyn pat was after 4
 Emperour of Rome t kyng of Englon. And see schull
 vndirstonde pat the cros of oure lord was .viij. cubytes
 long And the ouerthwart piece was of lengthe .iiij.
 cubytes t an half And .o. partie of the crowne of oure 8
 lord wherwith he was crowned t on of the nayles t the
 sperheed t many oper relikes ben in Fraunce ¹ in the
 kynges ChapeH And the crowne lyth in a vesseH of
 cristall richely dyght. For a kyng of Fraunce boughte 12
 peise relikes somtyme of the Jewes to whom the Emperour
 had leyde hem to wedde for a gret summe of syluer. And
 3if all it be so pat men seyn pat this crowne is of thornes,
 see schuH vnderstonde pat it was of jonkes of the see pat 16
 is to sey russches of the see pat prykken als scharpely as
 thornes. For I haue seen t beholden many tymes pat of
 parys t pat of Costantynoble for pei were bothe on made
 of russches of the see. But men han departed hem in 20
 .ij. parties of the whiche .o. part is at Parys t the oper
 part is at Costantynoble. And I haue on of the precyouse
 thornes pat semeth liche a white thorn And pat was
 3ouen to me for gret specyaltee. For pere are many of 24
 hem broken t fallen in to the vesseH pat the crowne lyth
 in. For pei breken for dryeness whan men meven hem to
 schewen hem to grete lordes pat comen thider. And see
 schuH vnderstond pat oure lord Ihesu in pat nyght pat 28
 he was taken he was ylad in to a gardyn t pere he was
 first examyned right scharply t pere the Jewes scorned him
 t maden him a crowne of the braunches of Albespyne pat
 is white thorn pat grew in pat same gardyn t setten it on 32
 his heued so faste t so sore pat the blood ran down be
 many places of his visage t of his necke t of his schuldres.
 And perfore hath the white thorn many vertues. For
 he pat bereth A braunche on him pereoffe no thonder ne 36
 no maner of tempest may dere him ne in the hows pat it

Part of the
Crown of
Thorns is in
the Sainte
Chapelle, in
Paris.

[1 fol. 6 b]

This Crown
is made of
rushes of the
sea.

The other
part is in
Constanti-
noble.

Many thorns
are broken
off.

When our
Lord was
first taken,
He was
crowned
with white
thorns.

Therefore
white thorn
is a pro-
tection
against
thunder and
ghosts.

is june may non euyH gost entre ne come vnto the place
 þat it is june. And ¹ in þat same gardyn seynt Peter denyed
 oure lord thryes. Afterward was oure lord lad forth
 4 before the Bisschoppes t the maystres of the lawe in to
 anoper gardyn of Anne And pere also he was examyned
 repreued t scorned and crowned eft with a swete thorn þat
 men clepeth Barbarynes þat grew in þat gardyn t þat
 8 hath also manye vertues. And afterward he was lad
 into a gardyn of Cayphas t pere he was crowned with
 Eglentier And after he was lad into the chambre of
 Pylate t pere he was examynd t crowned. And the
 12 Jewes setten him in a chayere t cladde him in a mantell
 t pere made þei the crowne of jonkes of the see And pere
 þei kneled to him t skornede him seyenge: AVE REX
 JUDEORUM, þat is to seye: heyl kyng of Jewes. And of
 16 this crowne half is at Parys and the other half at Costan-
 tynoble. And this crowne had crist on his heued whan he
 was don vpon the cros t þefore oughte men to worschipe
 it t holde it more worthi þan any of the othere. And the
 20 spere schaft hath the Emperour of Almayne but the
 heued is at Parys. And natheles the Emperour of
 Costantynoble seyth þat he hath the spere heed t I haue
 often tyme seen it but it is grettere þan þat at Parys.

[1 fol. 7 a]

In Annah's
 garden He
 was crowned
 with sweet
 thorn.

He was
 twice
 crowned
 afterwards.

This is the
 Crown now
 divided
 between
 Paris and
 Constanti-
 nople, and
 worn on the
 Cross.
 There is one
 spearhead
 in Paris and
 another in
 Constanti-
 nople.

OF THE CYTEE OF COSTANTYNOBLE t OF THE FEITH OF GREKES.

Ch. III.

24 **A**T Costantynoble lyeth seynte Anne oure ladyes moder
 whom seynte Elyne leet brynge fro Ierusalem. And
 pere lyeth also the body of John Crisostom þat was Erche-
 bisschopp of Costantynoble. And pere lyth also seynt
 28 luke the Euuangelist for his bones weren brought from
 Bethanye where ² he was beryed t many opere relikes ben
 pere. And pere is the vessett of ston as it were of marbel
 þat men clepen Enydros þat eueremore droppeth water t
 32 filleth himself euerich 3eer til þat it go ouer aboute with-
 outen þat that men take fro withjune. Costantynoble is

The shrines
 of St. Anne,
 St. John
 Chrysostom,
 and St. Luke
 are in Con-
 stantinople.

[2 fol. 7 b]

There is also
 a marble
 vessel for
 ever drop-
 ping water
 and filling
 itself.

Constanti-
nople is
triangular
and lies
on the
Hellespont.

The ruins of
Troy are on
the sea-side.

The Isles of
Greece.

In Lemnos
is Mount
Athos.

At Stagira
Aristotle
was born,
and there
annual cele-
brations
take place
near his
tomb.

[1 fol. 8 a]

Mount
Olympus
stands
between
Macedonia
and Thrace.
The shadow
of Mount
Athos
reaches
Lemnos;
the air on
its summit
is clear
and dry.

Philoso-
phers have
found that
the dust on
the summit
was undis-
turbed after
a year,
showing

a fuH fair cytee t a gode t a wel walled t it is .iij.cornered.
And pere is an arm of the see hellespont and sum men
callen it the mouth of Costantynoble And sum men
callent it the brace of seynt George. And pat arm closeth 4
the .iij. partes of the cytee. And vpward to the see vpon
pat water was wont to be the grete cytee of Troye in a
fuH fayr playn but pat cytee was destroyed by hem of
Grece t lytyll appereth pereof because it is so longe sith 8
it was destroyed. Abouten Grece pere ben many Iles
As Calistre Calcas Critige Tesbria Mynea Flaxon Melo
Carpate t Lempne. And in this jle is the Mount Athos
pat passeth the cloudes. And pere ben manye dyuerse 12
langages t many contreys pat ben obedyent to the
Emperour, pat is to seyne Turcople Pyncynard Comange
t manye othere as Tragye t Macedoigne of the whiche
Alisandre was kyng. In pat contree was Aristotle born 16
in a cytee pat men clepen Stragers a lytil fro the cytee of
Trachye. And at Stragers lyth Aristotle t pere is an
awtier vpon his tounge And pere maken men grete festes
of hym euery 3eer as pough he were a seynt. And at his 20
awtier pei holden here grete conseilles t here assembleez
And thei hopen pat pough inspiracioun of god t of him
pei schuH haue the better conseil. In this contree ben
right hyghe ¹hilles toward the ende of Macedonye 24
And pere is a gret hiH pat men clepen Olympus pat
departeth Macedonye t Trachie. And it is so high pat it
passeth the cloudes. And pere is anoper hill pat is clept
Athos pat is so high pat the schadewe of hym recheth to 28
Lempne pat is an Ile and it is .lxxvj. myle betwene. And
abouen at the cop of pat hiH is the eyr so cleer pat men
may fynde no wynd pere And perefore may no best lyue
pere so is the eyr drye. // And men seye in this contrees 32
pat Philosophres some tyme wenten vpon theise hilles t
helden to here nose a sponge moysted with water for to
haue eyr for the eyr aboue was so drye. And abouen in the
dust t in the powder of þo hilles pei wroot lettres t figures 36
with hire fynghes t at the 3eres ende pei comen azen t founden

the same *lettres* & figures the whiche *pei* hadde writen the
 3er before *withouten* ony defeaute. And *perfore* it semeth
 wel *pat* theise hilles passen the clowdes & ioynen to the
 4 pure eyr. At Costantynoble is the palays of the Emperour
 right fair & wel dyght And *pere* in is a fair place for
 justynges or for oþer pleyes & desportes. And it is made
 with stages & hath degrees aboute *pat* euery man may wel
 8 se & non greue oþer. And vnder þeise stages ben stables
 wel yvowted for the emperours hors & all the pileres ben
 of marbeH. And *within* the chirche of seynt Sophie
 An Emperour somtyme wolde haue bired the body of
 12 his fader whan he was ded & as *pei* maden the graue *pei*
 founden a body in the erthe & vpon the body lay a fyn
 plate of gold And *pere* on was writen in Ebru / greu / &
 latyn lettres *pat* seyden þus : IHESUS CRISTUS NASCE¹ TUR
 16 DE VIRGINE MARIA & EGO CREDO IN EUM. *pat* is to
 seyne : Jhesu crist schaff be born of the virgyne Marie
 & I trowe in hym. And the date whan it was leyd in the
 erthe was .ij. Mit. 3er before oure lord was born And 3[it]
 20 is the plate of gold in the thresorye of the chirche. And
 men seyn *pat* it was hermogene the wise man. And 3if
 all it so be *pat* men of Grece ben cristene 3if *pei* varien
 from oure feith For *pei* seyn *pat* the holy gost may not
 24 come of the sone but all only of the fadir. And *pei* are
 not obedyent to the chirche of Rome ne to the pope And
pei seyn *pat* here Patriark hath as meche power ouer the
 see as the Pope hath on this syde the see. And *perfore*
 28 Pope John the .xxij. sende *lettres* to hem how cristene feith
 scholde ben all on & *pat* *pei* scholde ben obedyent to the
 Pope *pat* is goddes (¹) [vicarie] on erthe to whom god 3af his
 pleyne powere for to hynde & to assoille & *perfore* *pei* scholde
 32 ben obedyent to him. And *pei* senten azen dyuerse answeres
 & amonges othere *pei* seyden þus : POTENCIAM TUAM SUM-
 MAM CIRCA TUOS SUBIECTOS FIRMITER CREDIMUS SUPERBIAM
 TUAM SUMMAM TOLERARE NON POSSUMUS AUARICIAM TUAM
 36 SUMMAM SACIARE NON INTENDIMUS. DOMINUS TECUM QUIA

that no
clouds
reached so
high.

The amphi-
theatre at
Constanti-
nople.

In St.
Sophia was
found the
grave of
Hermo-
genes, who
believed in
Christ two
thousand
years be-
fore the
Nativity.

[fol. 8 b]

The Greek
Church, its
faith and
independ-
ence of the
Pope.

Pope
John XXII
hade the
Greeks
submit
to him.

They defied
and insulted
him.

Ephesus

vacrie, O,

authe in a founte. 1748 p 14

DOMINUS NOBISCUM EST. þat is to seye: Wee trowe wel
 þat thi power is gret vpon thi subgettes. Wee may not
 suffre thin high pryde Wee ben not in purpos to fulfille
 thi gret couetyse. lord be *with þe* for oure lord is *with vs.* 4
 fare weH. And oper answeere myghte he not haue of hem.
 And also þei make here sacrement of the awteer of therf
 bred for oure lord made it of such bred whan he made his
 mawndee. And on the scherethorsday make ¹ þei here therf 8
 bred in tokene of the mawndee t dryen it at the sonne
 t kepen it aft the 3eer t 3euen it to seke men in stede of
 goddes body. And þei make but on vnxioun whan þei
 cristene children And þei anoynte not the seke men. 12
 And thei seye þat þere nys no purgatorie t þat soules
 schuH not haue nouper ioye ne payne tiH the day of
 doom. And þei seye þat Forniciacioun is no synne dedly
 but a thing þat is kyndely And þat men t wommen scholde 16
 not wedde but ones And whoso weddeth oftere pan ones
 here children ben bastardes t geten in synne And here
 prestes also ben wedded. And þei sey also þat vsure is
 no dedly synne. And þei sellen benefices of holy chirche 20
 t so don men in opere places, god amende it whan his
 wille is, And þat is gret selaundre. For now is Simonye
 kyng crowned in holy chirche, god amende it for his
 mercy. And þei seyn þat in lentone men schaff not faste 24
 ne synge masse but on the saterday t on the sonday.
 And þei faste not on the saterday no tyme of the 3eer but
 it be cristemass euen or Ester euen. And þei suffre not
 the latynes to synge at here awteres t 3if thei don be ony 28
 aventure anon þei wasschen the awteer *with* holy water.
 And þei seyn þat þere scholde be but .o. masse seyde at on
 awtier vpon .o. day. And þei seye also þat oure lord ne
 eet neuere mete but he made tokene of etyng. And also 32
 þei seye þat wee synne dedly in schauynge oure berdes.
 For the berd is tokene of a man t 3ifte of oure lord.
 And þei seye þat wee synne dedly in etyng of bestes
 þat weren forboden in the olde testement t of the 36
 olde lawe as swyn hares t opere bestes ² þat chewen not

How the
Greeks pre-
pare the
bread for
the
Eucharist.

[1 fol. 9 a]

What
unctions
they use.

They deny
purgatory,

condone
carnal sin,
forbid
second
marriages.

Simony
prevails in
the East
as in the
West.

Their rules
for Lent
and for the
weekly
fasts.

They forbid
the Latins
to use their
altars.

They deny
that Jesus
use food
for his body.
They condemn
the
practice of
shaving,
and that of
eating the
flesh of
animals
forbidden
in the Old
Testament.
[2 fol. 9 b]

here code. And *pei seyn pat wee synnen whan wee eten* Other variations between the Churches.
flessch on the dayes before Asschwednesday t of pat
pat wee eten flessch the wednesday t egges t chese vpon
 4 *the frydayes And pei acursen aH po pat abstynen hem*
to eten flesch the saterday. Also the Emperour of Cos- The Greek Emperor is the head of their Church.
tantynoble maketh the Patriark the Erchebysschoppes t
the Bisshoppes t zeueth the dignytees t the benefices
 8 *of chirches t depriueth hem pat ben worthy whan he*
fyndeth ony cause And so is he lord bothe temporeH t
spiritueH in his contree. And 3if zee wil wite of here The Greek alphabet.
.A.B.C. what lettres pei ben here zee may seen hem
 12 *with the names pat pei clepen hem pere amonges hem :*

[Only photographs can do justice to the various alphabets contained in Mandeville.]

OF SEYNT JOHN THE EUUANGELIST t OF Ch. IV.
 YPOCRAS DOUGHTER TRANSFORMED FROM
 A WOMMAN TO A DRAGOUN.

AND aH be it *pat peise thinges touchen not to .o. way* These variations of Church rules, though no part of an Itinerary, are yet curious to notice.
neuertheles pei touchen to pat pat I haue hight zou
to schewe zou a partie of custumes t maneres t dyuersitees
 16 *of contrees. And for this is the firste contree pat is dis-*
cordant in feyth t in beleue t varieth from oure feyth
on this half the see, pefore I haue sett it here, pat zee
may knowe the dyuersitee pat is betwene oure feyth t
 20 *theires. For many men han gret likyng to here speke*
of straunge thinges of dyuerse contreyes. ¹ Now retorne I
azen for to teche zou the way from Constantynoble to
Ierusalem. He pat wol porgh Turkye he goth toward
 24 *the cytee of Nike t passeth porgh the zate of Chieuetout*
t aH weys men seen before hem the hiH of Chieuetout
pat is right high t it is a myle t an half from Nike.
And whoso wil go be watre be the brace of seynt George [fol. 10 a]
 28 *t by the see where seynt Nicholas lyeth t toward many*
oper places First men goth to an jle pat is clept Sylo.
In pat Ile groweth Mastyk on smale trees t out of hem
cometh gomme as it were of plombtrees or of cheriétrees. The land road.
The sea voyage.

Pathmos.

St. John
lived a
hundred
years.He died and
was buried
in Ephesus.His grave
contains
mannab, for
his body is
in Paradiso.The Turks
hold Asia
Minor.St. John lay
down in his
grave alive.
Some be-
lieve he is
not dead.The soil of
his grave
moves as if
a live thing
stirred
below.Patera, the
birthplace of
St. Nicholas.

[1 fol. 10 b]

Crete has
been
granted to
the Genoese.Hippo-
crates'
daughter
has been
transformed
into a
dragon by
Diana.

And after gon men þorgh the Ile of Pathmos t þere wrot
seynt John the Euuangelist the apocalips. And 3ee
schuH vnderstonde þat seynt John was of age .xxxij. 3eer
whan oure lord suffred his passioun And after his passioun 4
he lyuede .lxvij. 3eer And in the .c. 3eer of his age he
dyede. From Pathmos men gon vnto Ephesim a faire
citee t nygh to the see And þere dyede seynte John t
was buried behynde the high awtiere in a tounge. And 8
þere is a fair chirche For cristene men weren wont to
holden þat place alweys. And in the tombe of seynt John
is nought but Manna þat is clept Aungeles mete for his
body was translated in to paradys. And Turkes holden 12
now aH þat place t the citee t the chirche And aH Asie
the lesse is yeleped Turkye. And 3ee schuH vnderstonde
þat seynt John leet make his graue þere in his lyf t leyd
himself þerejnne aH quyk And þefore somme men seyn 16
þat he dyed nought, but þat he resteth þere til the day
of doom. And forsothe þere is a gret merueyle for men
may see þere the erthe of the tombe ¹apertly many tymes
steren t meuen as þere weren quykke thinges vnder. And 20
from Ephesim men gon þorgh many Iles in the see vnto
the cytee of Paterane where seynt Nicholas was born t
so to martha where he was chosen to ben Bisschopp t
þere groweth right g[o]de wyn t strong And þat men 24
callen wyn of martha. And from thens gon men to the
Ile of Crete þat the Emperour 3af somtyme to Janeweys
And þanne passen men þorgh the Iles of Coleos t of
lango of the whiche Iles ypocras was lord offe. And 28
somme men seyn þat in the Ile of lango is 3it the doughter
of ypocras in forme t lykness of a gret dragoun þat is an
hundred fadme of lengthe as men seyn, for I haue not seen
hire. And þei of the Iles callen hire lady of the lond 32
And sche lyeth in an olde castell in a cave t scheweth
twyes or thryes in the 3eer and sche doth non harm to
no man but 3if men don hire harm. And sche was thus
chaunged t transformed from a fair damysele in to lyk- 36
ness of a dragoun be a Goddess þat was clept Deane. And

men seyn þat sche schal so endure in þat forme of a
dragoun vnto tyme þat a knyght come þat is so hardy þat
dar come to hire & kisse hire on þe mouth and þan schall
4 sche *turne* azen to hire owne kynde & ben a womman azen
but after þat sche schaff not lyuen longe. And it is not
longe sithen þat a knyght of the [hospital of] Rodes þat
was hardy & doughty in armes seyde þat he wolde kysse
8 hire. And whan he was vpon his coursere & wente to
the castell & entred in to the cave the dragoun lifte vp
hire hed azenst him And whan the knyght saugh hire in
þat forme so hidous & so horrible he fleygh away & the
12 dragoun bare the knyght vpon a roche mawgree his hede
And from þat roche sche caste him in to the see & so was
lost bothe hors & man. And also a 3onge man þat wiste
not of the dragoun wente out of a schipp & wente þorgh
16 the Ile til þat he come to the castell & cam in to the
cave and wente so longe til þat he fond a chambre & þere
he saugh a damysele þat kembed hire hede & lokede in
a myrour. And sche hadde meche tresoure abouten hire
20 & he trowede þat sche hadde ben a comoun womman þat
dwelled þere to resceyue men to folye. And he abode til
the damysele saugh [t]he schadewe of him in the myrour.
And sche turned hire toward him & asked hym what he
24 wolde And he seyde he wolde ben hire lemman or para-
mour and sche asked him zif þat he were a knyght & he
seyde nay. And þan sche seyde þat he myghte not ben
hire lemman But sche bad him gon azen vnto his felowes
28 & [let] make him knyght & come azen vpon the morwe
& sche scholde come out of the cave before him & þanne
come and kysse hire on the mowth. & haue no drede, for
I schaff do þe no maner harm all be it þat þou see me
32 in lykeness of a dragoun For þough þou se me hidouse
& horrible to loken onne I do þe to wytene þat it is
made be enchauntement. For *withouten* doute I am non
oper þan þou seest now, a womman, ¹ And þerfore drede
36 þe nought. And zif þou kisse me þou schalt haue all
this tresoure & be my lord & lord also of all þat Ile. And

She can
only be
reconverted
into a
woman if a
knight dares
kiss her.

A bold
knight of
Rhodes
would try
the adven-
ture,

[fol. 11 a]

but he fled
in terror
and she cast
him into
the sea.

Another
young man
came upon
the damsel
in her fair
natural
shape, and
asked for
her love.

She replied
that he
must be
knighted
first and he
might then
gain herself,
her treasure
and her
island.

But he must
not be afraid
of her
dragon's
shape.

[1 fol. 11 b]

When he
had been
knighted, he
came back,
but fled in
terror at her
sight.

She cried
with sorrow,
and he soon
died. Since
then, no
knight can
see her and
live.

She may yet
be freed by
a kiss.

Rhodes
belongs to
the Hospi-
talers.
The Colos-
sians of
Paul's
epistle were
the people
of Rhodes.

he departed fro hire t wente to his felowes to schippe t
leet make him knyght t cam azen vpon the morwe for
to kysse this damysele. And whan he saugh hire comen
out of the cave in forme of a dragoun so hidouse t so 4
horrible he hadde so gret drede þat he fleygh azen to the
schipp t sche folewed him. And whan sche sawgh þat he
turned not azen sche began to crye as a thing þat hadde
meche sorwe And þanne sche turned azen in to hire cave 8
And anon the knyght dyede t sithen hiderwardes myghte
no knyght se hire but þat he dyede anon. But whan a
knyght cometh þat is so hardy to kisse hire he schall not
dye, but he schall turne the damysele in to hire right 12
forme t kyndely schapp t he schal be lord of all the
contreyes t Iles aboueseyd. And from þens men comen
to the Ile of Rodes the whiche Ile hospitaleres holden t
gouernen And þat token þei sumtyme from the Emperour 16
And it was wont to be clept Collos t so calle it the Turkes
3it And seynt Poul in his epistles writeth to hem of þat
Ile Ad COLLOCENSES. This Ile is nygh .viij^c. myle long
from Constantynoble. 20

ch. v. [OF DIVERSITIES IN CYPRUS; OF THE ROAD
FROM CYPRUS TO JERUSALEM, AND OF THE
MARVELS OF THE FOSS FULL OF SAND.]

The wines
of Cyprus.

In Satalia
was a lover
who desec-
rated the
grave of a
dead lady.

[f fol. 12 a]

AND from this Ile of Rodes men gon to Cypre where
beth many [wynes] ⁽¹⁾ þat first ben rede t after .o.
3ere þei becomen white And þeise wynes þat ben most white
ben ⁽²⁾ most clere t best of smeH. And men passen be þat 24
way be a place þat was wont to ben a gret cytee t a gret
lond t the cytee was clept Cathaillye, the whiche cytee
1 t lond was lost þorgh folye of a 3onge man. For he had
a fayr damysele þat he loued wel to his paramour t sche 28
dyed sodeynly t was don in a tombe of marble t for the
grete lust þat he had to hire he wente in the nyght vnto
hire tombe t opened it t went in t lay be hire t wente

(¹) vynes, C.

(²) repeated in C.

- his wey. And whan it cam to the ende of .ix. monethes
pere com a voys to him t seyde: Go to the tombe of *pat*
womman t open it t behold what pou hast begoten on
 4 hire t 3if pou lette to go pou schalt haue a gret harm.
 And he 3ede t opened the tombe t *pere* fleygh out an
 Eddere right hidous to see, the whiche als swythe fleigh
 aboute the cytee t the contree t sone after the cytee sank
 8 down t *pere* ben manye perilouse passages with outen
 fayle. From Rodes to Cypre ben .v. myle t more, But
 men may gon to Cypre t come not at Rodes. Cypre is
 right a gode Ile and ¹a fair t a gret and it hath .iiij.
 12 princypaH cytees within him And *pere* is an Erchebysshopp
 at Nichosie t .iiij. othere bysshoppes in *pat* lond. And
 at Famagost is on of the princypall hauenes of the see,
pat is in the world And *pere* arryuen cristene men t
 16 sarazynes t men of aH nacyons. In Cypre is the hiH of
 the holy cros t *pere* is an abbeye of monkes blake And
pere is the cros of Dismas the gode theef as I haue seyd
 before, And summe men trowen *pat* *pere* is half the cross
 20 of oure lord but it is not so and *pei* don euyH *pat* make
 men to beleue so. In Cypre lyth seynt zenomyne of
 whom men of *pat* contree maken gret solempnytee. And
 in the casteH of amoure lyth the body of seynt Hyllarie
 24 t men kepen it right ¹worschipfully. And besyde Famagost
 was seynt Barnabee the Apostle born. In Cypre men
 huntun with Papyouns *pat* ben lyche lyberdes t *pei*
 taken wylde bestes right well and *pei* ben sondeH more
 28 pan lyouns t *pei* taken more scharpelych the bestes t
 more delyuerly pan don houndes. In Cypre is the manere
 of lordes t all opere men aH to eten on the erthe, for *pei*
 make dyches in the erthe aH aboute in the halle depe to
 32 the knee t *pei* do paue hem And whan *pei* wil ete *pei*
 gon *pere* in t sytten *pere*. And the skyH is for *pei* may
 be the more fressch for *pat* lond is meche more hottere
 pan it is here. And at grete festes t for straungeres *pei*
 36 setten formes t tables as men don in this contree, but *pei*
 had leuer sytten in the erthe. From Cypre men gon to
 MANDEVILLE.

An adder
 rose from
 the grave,
 and the city
 sank down.

In Cyprus
 is the busy
 harbour of
 Famagosta.

In Cyprus
 are the cross
 of the good
 thief,

and the
 shrines of
 St. Zeno-
 myne and
 St. Hilary.

[1 fol. 12 b]

Hunting
 leopards are
 used there.

Meals are
 taken in
 sunk ditches
 in which it
 is cool.

Tyre is the
first port on
the passage
to Jeru-
salem.

Scriptural
associations
of Tyre.

[1 fol. 13 a]

Sarphen
or Sarepta.

Sydon, the
home of
Dido.

Beyrouth.

Jaffa.

the lond of Jerusalem be the see and in a day t in a
nyght he þat hath gode wynd may come to the hauene
of Thire þat now is clept Surrye. There was somtyme a
gret cytee t a gode of crystenemen but sarazins han 4
destroyed it a gret partye And þei kepe þat haue right
weH for drede of cristene men. Men myghte go more
right to þat hauene t come not in Cypre But þei gon
gladly to Cypre to reste hem on the lond or eH to byggen 8
thinges þat þei haue nede to here lyuynges. On the see
syde men may fynde many rubyes. And þere is the welle
of the whiche holy writt speketh offe t seyth: Fons
ORTORUM t PUTEUS AQUARUM VIUENCIUM, þat is to seye: 12
the welle of gardyns t the dych of lyuynges watres. In
this cytee of Thire seyde the womman to oure lord:
BEATUS VENTER QUI TE PORTAUIT t VBERA QUE SUCCISTI,
þat is to seye: Blessed be the body þat þe baar t the 16
pappes þat þou sowkedest. And þere oure lord forȝaf¹ the
womman of Chanance hire synnes And before Tyre was
wont to be the ston on the whiche oure lord sat t
prechede t on þat ston was founded the chirche of seynt 20
sauyour. And .viij. myle from Tyre toward the Est vpon
the see is the cytee of Sarphen in sarept of sydonyens
And þere was wont for to dwelle helye the prophete t
þere reysed he Jonas the wydwes sone from deth to lyf. 24
And .v. myle fro sarphen is the cytee of Sydon of the
whiche citee Dydo was lady þat was Eneas wif after the
destruction of Troye t þat founded the cytee of Cartage
in Affrik t now is cleped Sydon Sayete. And in the 28
cytee of Tyre regned Agenore the fader of Dydo. And
.xvj. myles from Sydon is Beruth And fro Beruth to
Sardenare is .iiij. iourneyes And from Sardenar is .v. myle
to Damask. And whoso wil go longe[r] tyme on the see 32
t come nerre to Jerusalem he schal go fro Cypre be see to
the port Jaff For þat is the nexte hauene to Jerusalem.
And the town is called Jaff for on of the sones of Noe
þat highite Japhet founded it t now it is clept Joppe. 36
And ȝee schuH vnderstonde þat it is on of the oldest

- townes of the world For it was founded before Noeis
 flode And 3it *pere* scheweth in the roche *per* as the Irene
 cheynes were festned *pat* Andromade a gret Geaunt was
 4 bounden with *t* put in prisoun before Noeis flode of the
 whiche geant is a ryb of his syde *pat* is .xl. fote longe.
 And whoso wil arryue at the firste port of Thire or of
 Surre *pat* I haue spoken of before may go be londe 3if he
 8 wil to Jerusalem. And men goth fro Surre vnto the
 citee of Dacoun¹ in a day And it was clept somtyme
 Tholomayda And it was somtyme a cytee of cristenemen
 full fair but it is now destroyed *t* it stont vpon the see.
 12 And fro venyse to Akoun be see is .mm ⁺ ⁺ ^{xx} *t* iiij. myles of
 lombardye And fro Calabre or fro Cecyle to Akoun be see
 is a .mecc. myles of lombardye And the Ile of Crete is
 right in the myd weye. And besyde the cytee of Akoun
 16 to ward the see ^{xx} vj. furlonges on the right syde toward the
 south is the hiH of Carmelyn where helyas the prophete
 dwelled *t* *pere* was first the ordre of frere carmes founded.
 This hiH is not right gret ne full high And at the fote of
 20 this hiH was somtyme a gode cytee of cristenemen *pat*
 men cleped Cayphas for Cayphas first founded it but it
 is now all wasted. And on the list syde of the hill
 Carmelyn is a town *pat* men clepen Saffre *t* *pat* is sett
 24 on ano^{er} hiH *pere* seynt James *t* seynt John were born
 And in the worschipe of hem *pere* is a fair chirche. And
 fro Tholomayda *pat* men clepen now akoun vnto a gret
 hiH *pat* is clept [Scala Tyrionum is a .c. furlonges. And
 28 *pere* besyde renneth a lytil ryuer *pat* is clept] Belon. And
pere nygh is the Foss of Mennon *pat* is all round *t* it is
 an hundred cubytes of largeness *t* it is all full of graueH
 schynnyng brighte of the whiche men maken faire verres
 32 *t* clere. And men comen fro fer by watre in schippes
t be londe with cartes for to fetten of *pat* graueH And
 pough *pere* be neuere so meche taken away *pere* of on
 the day at morwe it is as full agen as euere it was² And
 36 *pat* is a gret meruaille. And *pere* is eueremore gret wynd
 in *pat* Foss *pat* stereth eueremore the graueH *t* maketh it

Andromade
the giant.From Tyre
to Jerusa-
lem by land.Acre or
Ptolemais.
[1 fol. 13 b]Distances
from Acre.

Carmel.

Haifa.

Sepphoris.

The pit
from which
sand is ob-
tained for
making
glass.

[2 fol. 14 a]

Glass made
from metal

trouble And ȝif ony man do pere jnne ony maner metaH
it turneth anon to glass. And the glass pat is made of
pat graueH ȝif it be don aȝen in to the graueH it turneth
anon in to graueH as it was first And perfore somme men 4

Gaza.

Akoun aboue seyð gon men forth .iiij. iournees to the citee
of Palestyne pat was of the Philistynes pat now is clept
Gaza pat is a gay cytee t a riche t it is right fayr t fuH 8
of folk t it is a lytill fro the see. And from this cytee

Samson
Dellah, and
the Philis-
tines.

brought Sampson the stronge the ȝates vpon an high lond
whan he was taken in pat cytee And pere he slowgh in a
paleys the kyng t hymself t gret nombre of the beste of 12
the Philistienes the whiche had put out his eyen t
schauē his hed t enprisound him be tresoun of Dalida
his paramour, And perefore he made falle vpon hem a
gret halle whan þei were at mete. And from þens gon 16

Land
journey to
Jerusalem.

men to the cytee of Cesaire t so to the casteH of
Pylgrymes t so to Ascolonge t þan to Jaff t so to
Jerusalem. And whoso wil go be londe porgh the lond
of Babyloyne where the sowdan dwelleth comonly he 20

To reach
Cairo and
obtain the
sultan's
licence for a
pilgrimage
to Sinai, one
should pass
the desert

moste gete grace of him t leue to go more sikerly porgh
þo londes t contrees And for to go to the mount of synay
before pat men gon to Jerusalem t þanne turne aȝen to
Jerusalem he scha go fro Gaza to the casteH of Daire. 24
And after pat men comen out of Surrye t entren in to

[fol. 14 b]

wylðerness t pere the weye is fuH¹ sondy. And pat
wylðerness t desert lasteth .viij. iourneyes but aH weys
men fynden gode jnnes t aH pat hem nedeth of vytaylle, 28
And men clepen pat wylðerness Achellek. And whan a

Egypt.

man cometh out of pat desert he entreth in to Egypt pat
me clepen Egipt Canopat And after oper langage men
clepen it Morsyn. And pere first men fynden a gode 32
toun pat is clept Beleth t it is at the ende of the
kyngdom of Halappee t from þens men gon to Babyloyne
t to Cayre

OF MANYE NAMES OF SOUDANS, t OF THE TOUR OF BABILOYNE. Ch. VI.

AT Babyloyne pere is a faire chirche of oure lady where she dwelled .vij. 3eer whan sche fleygh out of the lond of Judee for drede of kyng heroud. And pere
 4 lyth the body of seynt Barbre the virgine t martyr And pere duelled Joseph whan he was sold of his brethieren. And
 pere made Nabugodonor the kyng putte .iiij. children in to the forneys of fuyr for þei weren in the right trouthe
 8 of beleue The whiche children men cleped Ananya Azaria Mizach as the psalm of *Benedicite* seith But Nabugodonor cleped hem oþerwise Sydrak Misak t Abdenago þat is to seye god glorious, god victorious t
 12 god ouer all thinges t remes and þat was for the myracle þat he saugh goddes sone go with the children þorgh the fuyre, as he seyde. pere duelleth the Soudan in his Calahelyk for pere is comounly his see in a fayr
 16 casteH strong t gret t wel sett vpon a roche. In þat casteH dueHe aft way to kepe it t for to serue the sowdan mo þan .vi. ^{mi} persones þat ¹ taken aft here necessities of the sowdanes court. I oughte right wel to knowen it for
 20 I duelled with him as soudyour in his werres a gret while, a3en the Bedoynes And he wolde haue maryed me fuH highly to a gret Princes doughter 3if I wolde han forsaken my lawe t my beleue. But I thanke god I had
 24 no wiH to don it for nothing þat he behighte me. And 3ee schuH vnderstonde þat the soudan is lord of .v. kyngdomes þat he hath conquered t apropred to him be strengthe And þeise ben the names: The kyngdom of
 28 Canapak þat is Egypt t the kyngdom of Jerusalem where þat Dauid t Salomon were kynges And the kyngdom of Surrye of the whiche the cytee of Damasc was chief And the kyngdom of Alappee in the lond of Math t the
 32 kyngdom of Arabye þat was to on of the .iiij. kynges þat

Cairo, church of the Virgin,

shrine of St. Barbara.

The Three Holy Children.

The soudan's castle.

Its guard.

[¹ fol. 15 a]

I refused to marry a Princess.

The soudan's five kingdoms:

Egypt, Jerusalem, Syria,

Aleppo, Arabia,

Caliph.

List of 16
soudans of
Egypt.
12. Saladin
fights
Richard
Cœur de
Lion ;

3, 4.

[1 fol. 15 b]

5.

fights St.
Louis of
France.

6.

7.

8.

Edward I.
when Prince
of Wales.

9.

10.

made offryng to oure lord whan he was born. And many opere londes he holdeth in his hond. And pere with aH he holdeth Calyffes, þat is a fuff gret thing in here langage And it is als meche to seye as kyng. 4

And pere were wont to ben .v. soudans but now pere is nomo but he of Egypt. And the firste soudan was Zarocon þat was of Mede t was fader to Sahaladyn þat toke the Califfee of Egypt t slough him t was made soudan be 8 strengthe. After þat was soudan Sahaladyn in whoos tyme the kyng of Englund Richard the firste [was pere] with manye opere þat kepten the passage þat Sahaladyn ne myghte not passen. After Sahaladyn regned his sone 12 Boradyn And after him his nevewe. After þat the Comaynz ¹ þat weren in seruage in Egypt felten hemse[lf] þat þei weren of gret power þei chesen hem a Soudan amonges hem the whiche made him to ben cleped Melechsalan. 16

And in his tyme entred into the contree of the kynges of France seynt Lowyys t faught with him t [he] toke him t enprisound him. And this was slayn of his owne seruantes And after þei chosen an other to be soudan 20 þat þei cleped Tympieman And he let delyueren seynt lowys out of prisoun for certeyn raunsoun. And after on of theise Comaynz regned þat highte Cachas t slough Turqueman for to be soudan t made him ben cleped 24 Melechemes. And after anoper þat hadde to name Bendochedare þat slough Melechemes for to be Soudan t cleped him self Melechedare. In his tyme entred the gode kyng Edward of Englund in Syrye t dide gret harm to 28 the Sarrazines. And after was this soudan enpoysound at Damasce And his sone thoughte to regnen after him be heritage t made him to ben clept Meleschdach. But another þat had to name Elphy chaced him out of the 32 contree t made him soudan. This man toke the cytee of Tripollee t destroyedede manye of the cristene men the 36 3er of grace .Miiij score t ix. And after was he enprisound of another þat wolde be Soudan but he was

anon slayn. After þat was the sone of Elphy chosen to
 ben Soudan & cleped him Mellethasseraf & he tok the 11.
 citee of Akoun & chaced out the cristene men & this was
 4 also enpoysond. And þan was his brother ymade Soudan
 & was cleped Melechnasser And after on þat was clept 12.
 Guytoga toke him & put him in prisoun in the casteH of 13.
 1 MountryuaH & made him Soudan be strengthe & cleped [1 fol. 16 a]
 8 him MelehcadeH & he was [a] (1) Tartaryne. But the
 Comaynz chaced him out of þe contree & diden hym
 meche sorwe And maden on of hem self soudan þat
 hadde to name lachyn & he made him to ben clept 14.
 12 Melechmanser the whiche on a day pleyed at the chess
 & his swerd lay besyde him & so befeH þat on wratthed
 him & with his owne propre swerd he was slayn. And
 after þat þei weren at gret discord for to make a soudan
 16 And fynally þei accordeden to Melechnasser þat Guytoga
 had put in prisoun at MountrivaH And this regnede
 longe & gouerned wisely so þat his eldest sone was chosen
 after him Melechmader the whiche his brother leet sle 15.
 20 priuily for to haue the lordschipe & made him to ben
 clept Melechmadabron & he was Soudan whan I departed 16.
 fro þo contrees. And wyte 3ee wel þat the Soudan may
 lede out of Egipt mo þan .xx. MiH. men of armes And out
 24 of Surrye & out of Turkye & out of oþer contrees þat he
 holt he may arrere mo þan .l. MiH. and aH þo ben at his
 wages And þei ben aH weys at him withouten the folk of
 his contree þat is withouten nombre. And euerych of hem
 28 hath be 3ere the mountance of .vj. score. floreyne But it
 behoueth þat euery of hem holde .iiij. hors & a cameyll.
 And be the cytees & be townes ben amyralles þat han
 the gouernance of the peple, On hath to gouerne .iiij. His
 32 & anoþer hath to gouerne .v. anoþer mo & anoþer wel Emirs, or
 mo And als many taketh the AmyraH be him allone as Governors.
 aH the oþer 2 souldyours han vnder hym And þerfore [2 fol. 16 b]
 whan the Soudan wiH avance ony worthi knyght he
 36 maketh him a amīraH, And whan it is ony derthe the

His four
wives,

His con-
cubines,

How
strangers
are received
in audience.

[f fol. 17 a]

No visitor is
dismissed
without
some favour.

knyghtes ben right pore & panne þei sellen bothe here
hors & here harneys. And the Soudan hath .iiij. wyfes on
cristene & .iiij. sarazines of the whiche on dwelleth at Ieru-
salem & anoþer at Damasce & anoþer at Ascolon And 4
whan hem lyst þei remewen to oper cytees And whan
the Soudane with he may go to visite hem whan him list.
And he hath as many paramours as him lyketh. For he
maketh to come before him the fairest & the nobleste of 8
birthe & the gentylleste damyseles of his contree And he
maketh hem to ben kept & serued full honourably And
whan he wole haue on to lye with him he maketh hem aȝ
to come before him And he beholdeth in aȝ which of 12
hem is most to his plesance & to hire anon he sendeth
or casteth a ryng fro his fynger And panne anon sche
schaȝ ben bathed & richely atyred & anoynted with delicat
thinges of swete smett & þan lad to the Soudanes chambre, 16
and þus he doth als often as him list whan he will haue
onye of hem. And before the soudan cometh no strangier
but ȝif he be clothed in cloth of gold or of tartarie or of
camaka in the Sarazines guyse & as the sarazins vsen. And 20
it behoueth þat anon at the firste sight þat men see the
Soudan be it in windowe or in what place elles ¹ þat men
knele to him & kysse the erthe For þat is the manere to
do reuerence to the soudaun of hem þat speken with him. 24
And whan þat messangeres of straunge contrees comen
before him the meynce of the Soudan, Whan the
strangeres speken to hym, þei ben aboute the souldan
with swerdes drawn & gysarmes & axes, here armes lift 28
vp in high with þo wepenes for to smyte vpon hem ȝif
þei seye ony woord þat is displeasance to the soudan.
And also no straungere cometh before him but þat he
maketh him sum promys & graunt of þat the soudan 32
asketh resonably beso it be not aȝenst his lawe. And
so don opere Prynces bezonden For þei seyn þat noman
schaȝ come before no Prynce but þat the souldan is bettre
And schaȝ be more gladdere in departyng from his 36
presence panne he was at the comyng before hym. And

Babylon the
Great is in
Persia, far
from Baby-
lon the Less.

[1 fol. 18 a]

Power and
greatness
of the
Great Chan.

Mahomet's
shrine is in
Methon in
Arabia.

The desert
is barren
from lack of
water only.

Extent of
Arabia.

[2 fol. 18 b]

Carthage,
Dido and
Eneas.

Haran.

tryon toward the grete Babyloyne is xl. iourneyes to
passen be desert. But it is not the grete Babiloyne in
the lond t in the powere of the seyd Soudan but it is in
the power and the lordschipe of Persye. ¹ But he holdeth 4
it of the grete Chane þat is the gretteste Emperour t the
most souereyn lord of aH the parties bezonde t he is lord
of the iles of Cathay t of manye opere iles t of a gret
partie of Inde And his lond marcheth vnto Prestre 8
Johnes lond And he holt so moche lond that he
knoweth not the ende And he is more myghty t gretter
lord withouten comparisoun þan is the Soudan. Of his
ryaH estate t of his myght I schall speke more plenerly 12
when I schall speke of the lond t of the contree of ynde.
Also the cytee of Methon where Machomet lyth is also
of the grete desertes of Arabye. And pere lith the body
of hym fuH honourably in here temple þat the Sarazines 16
clepen Musketh. And it is fro Babyloyne the lesse
where the Soudan dwelleth vnto Methon aboueseyd in
to a .xxxij. iourneyes. And wyteth wel þat the rewme
of Arabye is a full gret contree, but pere in is ouer moche 20
desert And noman may dweH pere in þat desert for
defaute of water. For þat lond is aH grauelly t fuH
of sond And it is drye t no thing fructuous be cause
þat it hath no moysture t perfore is pere so meche desert. 24
And 3if it hadde Ryueres t welles t the lond also were
as it is in oper partyes it scholde ben als fuH of peple
t als fuH enhabyted with folk as in other places. For
pere is fuH gret multitude of peple where as the lond 28
is enhabyted. Arabye dureth fro the endes of the reme
of Caldee vnto the laste ende of ² Affryk t marcheth to
the lond of ydumee toward the ende of Botron. And
in Caldee the chief cytee is Baldak And of Affryk the 32
chief cytee is Cartage þat Dydo þat was Eneas wif
founded The whiche Eneas was of the cytee of Troye t
after was kyng of Itaylle. Mesopotamy strecceth also
vnto the desertes of Arabye t it is a gret contree. In 36
this contree is the cytee of Daraym where abrahames

- fader duelled & from whens Abraham departed be
 commandement of the AungeH. And of þat cytee was
 Effraym þat was a gret clerk & a gret doctour And
 4 Theophilus was of þat cytee also þat oure lady sauede
 from oure enemye. And Mesopotayme dureth fro the
 ryuere of Eufates vnto the ryuere of Tygris. For it
 is betwene þo .ij. ryueres. And bezonde the ryuere of
 8 Tygre is Caldee þat is a full gret kyngdom. In þat
 rewme, at Baldak aboueseyd was wont to duelle the
 Calyffez þat was wont to ben bothe as Emperour & Pope
 of the Arabyenez so þat he was lord spirituel & temporeH
- 12 And he was successour to Machomete & of his generacioun.
 þat cytee of Baldak was wont to ben cleped Sutis &
 Nabugodonozor founded it And þere duelled the holy
 prophete Daniel & þere he saugh visiounes of heuene
- 16 & þere he made the exposicioun of dremes. And in old
 tyme þere were wont to be .iiij. Calyffez: He of Arabye,
 he of Caldeez And þei dwelleden in the cytee of Baldak
 aboueseyd. And at Cayre besides Babyloyne duelled the
- 20 Calyffee of Egypt & at Marrok vpon the west see duelle
 the Calyffee of Barbaryenes & of Affrycanes. And now
 is þere non of the Calyffeez ne nought han ben sithe the
 tyme of the Sowdan Sahaladyn For from þat tyme hider
- 24 the Sowdaun clepeth him self Calyffee And so han the
 Calyffeez ylost here name. Also wyteth wel þat Babyloyne
 þe lesse where the Soudan duelleth & ⁽¹⁾ the cytee of
- Cayr þat is nygh besyde it ben grete huge cytees manye
- 28 & fayre and þat on sitt nygh þat other. Babyloyne sytt
 upon the ryuere of Gyson somtyme clept Nyle þat cometh
 out of Paradys terrestre. þat ryuere of Nyle aH the 3eer
 whan the sonne entreth in to the signe of Cancer it
- 32 begynneth to wexe And it wexeth aHweys als longe as the
 sonne is in Cancro & in the signe of the Iyoun. And
 it wexeth in such manere þat it is somtyme so gret þat
 it is .xx. cubytes or more of depness And þanne it doth
- 36 gret harm to the godes þat ben vpon the lond For þanne

Mesopo-
tania, the
home of
Abraham,
Ephraim
and
Theophilus.

Chaldea;
Bagdad the
seat of the
Caliphs.

Nebuchad-
nezzar and
Daniel.

The three
Caliphates.
[1 fol. 19 a]

Cairo.

The floods of
the Nile.

(1) at, MS.

Times of
dearth from
excessive or
insufficient
floods.

[1 fol. 19b]

The Nile
runs under-
ground from
India to
Ethiopia.

The ibis is
like a stork.

may nonnan trauaylle to ere the londes for the grete
moystness And perfore is *pere* dere tyme in *pat* contree.
And also whan it wexeth lytyl it is dere tyme in *pat*
contree for defaute of moysture. And whan the sonne 4
is in the signe of Virgo *panne* begynneth the ryuere for
to ¹wane t to decrece lytyl t lytyl So *pat* whan the sonne
is ⁽¹⁾entred in to the igne of *libra* *panne* *pei* entren
betwene theise ryueres. This ryuere cometh rennyng 8
from Paradys terrestre betwene the desertes of ynde t
after it smytt vn to londe t renneth longe tyme many
grete contrees vnder ertlie And after it goth out vnder
an high hill *pat* men clepen *Aloth* *pat* is betwene ynde 12
t Ethiopie the mountance of .v. monethes iourneyes fro the
entree of Ethiopie And after it envyrouneth aH Ethiopie
t Morekane t goth aH along fro the lond of Egipte vnto
the cytee of Alisandre to the ende of Egipte and *pere* it 16
falleth in to the see. Aboute this ryuere *ben* manye
bridides t foules As Sikonyes *pat* *pei* clepen Ibes.

Ch. VII. OF THE CONTREE OF EGIPT; OF THE BRID
FENIX; OF ARABYE; OF THE CYTEE OF
CAYRE; OF THE COVNYNGE TO KNOWN
BAWME AND TO PREUEN IT, AND OF THE
GERNERES OF JOSEPH.

Egypt is
long and no
wider than
the floods
can reach.

The dry
climate
fauours the
study of
astronomy.

[2 fol. 20a]

Egypt is a long contree but it is streyt *pat* is to seye 20
narow for *pei* may not enlargen it toward the desert
for defaute of water And the contree is sett along vpon
the ryuere of Nyle be als moche as *pat* ryuere may serue
be flodes or oþerwise *pat* whanne it floweth it may spreden
abrood þorgh the contree, so is the contree large of lengthe. 24
For *pere* it reyneth not but lityll in *pat* contree t for *pat*
cause *pei* haue no water, but 3if it ²be of *pat* flood of *pat*
ryuere. And for als moche as it ne reyneth not in
pat contree but the eyr is alwey pure t cleer, perfore in 28

(1) is repeated in MS.

- þat contree ben the gode astronomyeres, for þei fynde
 þere no cloudes to letten hem. Also the cytee of Cayre
 is right gret & more huge þan þat of Babyloyne the lesse
 4 And it sytt abouen toward the desert of Syrye a lytill
 abouen the ryuere aboueseyd. In Egypt þere ben .ij.
 parties, The heghite þat is toward Ethiope & the loweness
 þat is towardes Arabye. In Egypt is the lond of
 8 Ramasses & the lond of Gessen. Egypt is a strong
 contree for it hath many schrewede hauenes þe cause
 of the grete Roches þat ben stronge and daungerouse
 to passe by. And at Egypt toward the Est is the rede
 12 see þat dureth vnto the cytee of Coston & toward the
 west is the cytee of lybye þat is a full drye lond & lityll
 of fruyt, for it is ouer moche plentee of hete And þat
 lond is clept Fusth. And toward the partie meridionaill
 16 is Ethiope & toward the north is the desert þat dureth
 vnto Syrye & so is the contree strong on all sydes. And
 it is wel a .xv. iourneyes of lengthe & more þan two
 so moche of desert & it is but .ij. iournees of largeness.
 20 And betwene Egypt & Nubye it hath wel a .xij. iournees
 of desert And men of Nubye ben cristen but þei ben
 blake as the Mowres for gret hete of the sonne. ¹ In
 Egypt þere ben .v. prouynces, þat on hight SAHYTH þat
 24 other hight DEMESEER another RESICH, þat is an Ile in
 NYLE, Another ALISANDRE & another the lond of DAMYETE.
 þat citee was wont to be right strong but it was twyes
 wonnen of the cristene men And þefore after þat the
 28 sarazines beten down the walles And with the walles &
 the toures þerof the sarazines maden another cytee more
 fer from the see & clepeden it the newe Damyete, So þat
 now no man duelleth at the rathere toun of Damyete.
 32 At þat cytee of Damyete is on of the hauenes of Egypt
 & at Alisandre is þat other þat is a full strong cytee, But
 þere is no water to drynke, but ȝif it come be condyt from
 Nyle þat entreth in to here cisternes, And who so stopped
 36 þat water from hem, þei myghte not endure þere. In
 Egypt þere ben but fewe Forcelettes or castelles þe cause

Cairo lies up
the river.

Higher and
Lower
Egypt.

Egypt is
naturally
strong on
all sides.

Its extent.

[1 fol. 20 b]

Its five
provinces.

Damiette
twice taken
by Chris-
tians, then
rebuilt by
Saracens.

Alexandria's
water-
supply from
the Nile.

St. Anthony
the Great
meets a
satyr, who
asks the
saint to pray
for him.

[¹ fol. 21 a]

Heliopolis.

The bird
Phoenix.

Every five
hundred
years it
burns itself
on an altar
in a fire of
spices and
native
sulphur.

The Phoenix
is a symbol
of Christ.

þat the contree is so strong of himself. **NOTA OF A
MERUEYLE.** At the desertes of Egypte was a worthi man
þat was an holy heremyte & pere mette with him a Monstre
þat is to seyne a monstre is a þing difformed azen kynde ⁴
bothe of man or of best or of ony þing elles & þat is cleped
a Monstre. And this monstre þat mette with this holy
heremyte was as it hadde ben a man þat hadde .ij. hornes
trenchant on his forhede & he hadde a body lyk a man ⁸
vnto þe navele ¹ And benethe he hadde the body lych a
goot & the heremyte asked him what he was. And the
monstre answerde him & seyde he was a dedly creature
such as god hadde formed & duelled in þo desertes in ¹²
purchacynge his sustynance, & besoughte the heremyte
þat he wolde preye god for him the whiche þat cam from
heuene for to sauen aȝen mankynde & was born of a mayden
& suffred passioun & deth as wee wel knowen, be whom ¹⁶
wee lyuen & ben. And ȝit is the hede with the .ij. hornes
of þat monstre at Alisandre for a merueyle. In Egipt
is the citee of Elyople þat is to seyne the cytee of the sonne.
In þat cytee pere is a temple made round after the schap̃ ²⁰
of the temple of Ierusalem. The prestes of þat temple han
all here wrytynges vnder the date of the foul þat is clept
Fenix & pere is non but on in aȝen the world And he cometh
to brenne himself vpon the awtere of þat temple at the ende ²⁴
of .v. hundred ȝeer for so longe he lyueth. And at the
.vc. ȝeres ende the prestes arrayen here awtere honestly
and putten pere vpon spices & sulphur vif & oȝer thinges
þat wolen brennen lightly And þan the brid Fenix ²⁸
cometh & brenneth himself to askes. And the first day
next after men fynden in the askes a worm And the
seconde day next after men fynden a brid quyk & parfyt
And the thridde day next after he fleeth his wey And ³²
so pere is no mo briddes of þat ² kynde in aȝen the world
but it allone & treuly þat is a gret myracle of god. And
men may wel lykne þat bryd vnto god be cause þat pere
nys no god but on And also þat oure lord aroos from ³⁶
deth to lyue the thridde day. This bryd men seen often

- tyme flee in þo contrees And he is not mecheles more
þan an Egle And he hath a crest of fedres vpon his hed
more gret þan the poodok hath t his nekke is 3alow after
4 colour of an Oriē þat is a ston wel schynyng. And It is yellow,
blue and
purple.
his bak is coloured blew as ynde And his wenges ben
of purple colour And the tayH is 3elow t red, castyng
his tayH azen in travers. And he is a fuH fair brid
8 loken vpon azenst the sonne, for he schyneth full glori-
ously t nobely. Also in Egypt ben gardynes þat han
trees t herbes þe whiche beren frutes .vij. tymes in the
3eer And in þat lond men fynden manye fayre Emeraude
12 t ynowe And þerfore þei ben þere grettere cheep. Also
whan it reyneth ones in the somer in the lond of Egypt
þanne is aH the contree fuH of grete myzs. Also at Cayre Mico.
þat I spak of before sellen men comounly bothe men t
16 women of other lawe as we don here bestes in the markat.
And þere is a comoun hows in þat cytee þat is aH fuH of
smale furneys t thider bryngen wommen of the toun here
eyren of hennes of gees t of dokes for to ben put into
20 þo forneysses And þei þat kepen þat hows coueren hem
with hete of hors dong Withouten henne goos or doke
or ony oper foul. And at the ende ¹ of .iij. wokes or of a
moneth þei comen azen t taken here chikenes t norisschen
24 hem t bryngen hem forth so þat aH the contree is fuH of
hem And so men don þere bothe winter t somer. Also
in þat contree t in opere also men fynden longe Apples to
selle in hire cesoun t men clepen hem Apples of Paradys Apples of
Paradise.
28 t þei ben right swete t of gode sauour And þogh 3ee
kutte hem in neuer so many gobettes or parties ouer-
thwart or endlonges eueremore 3ee schull fynden in the
myddes the figure of the holy cros of oure lord Ihesu
32 But þei wil roten within .viij. dayes And for þat cause
men may not carye of þo apples to no fer contrees. Of
hem men fynden the mountance of an hundred in a
bascat to selle t þei han grete leues of a fote t an half
36 of lengthe t þei ben couenably large. And men fynden
þere also the appuH tree of Adam þat han a byte at on Adam's
apples.

Seven crops
in a year.
Emeralds.

Mico.

The slave-
market.

The incuba-
tors.

[1 fol. 22 a]

Figs of
Pharaoh.
The field
where balm
grows.

Wells made
by the
Infant
Christ.

[1 fol. 22 b]

Balm will
grow
nowhere
else.

The boughs
should not
be cut with
iron.

Saracen
names for
the wood
the fruit,
and the
gum.

Only Chris-
tians can
grow balm.

It is said to
grow in
India
Major.

It is sophis-
ticated in
various
ways.

of the sydes And pere ben also Fige trees pat beren no
leves but fyges vpon the smale braunches t men clepen
hem Figes of PHAROON. Also besyde CAYRE withouten
pat cytee is the feld where Bawme groweth And it 4
cometh out on smale trees pat ben non hyere pan to a
mannes breek girdiH t pei semen as wode pat is of the
wylde vyne. And in pat feld ben .vij. welles pat oure
lord Ihesu crist made with on of his feet whan he wente 8
to pleyen with oþer children. pat feld is not so wel
closed but pat men may entren at here owne list, But
in pat cesoun pat the ¹ bawme is growynge men put
pere to gode kepynge pat no man⁽¹⁾ dar ben hardy to 12
entre. This bawme groweth in no place but only pere
And pough pat men bryngen of þe plauntes for to planten
in oþer contrees þei growen wel t fayre but þei bryngen
forth no fructuous thing. t the leves of bawme ne faHe 16
nought. And men kutten the braunches with a scharp
flyntston or with a scharp bon whanne men wil go to
kutte hem, For who so kutte hem with jren it wolde
destroie his vertue t his nature. And the sarazines 20
clepen the wode ENOCHBALSE, And the fruyt the whiche
pat is as quhybes þei clepen ABERISSAM And the lycour
pat droppeth fro the braunches þei clepen Guybalse.
And men maken aH weys pat bawme to ben tyled of the 24
cristen men or elles it wolde not fructifye As the Sara-
zins seyn hemself for it hath ben oftentye preued.
Men seyn also pat the bawme groweth in ynde the more
in pat desert where Alysandre spak to the trees of the 28
sonne t of the mone But I haue not seen it For I haue
not ben so fer abouen vpward because pat pere ben to
many nerilouse passages. And wyte zee wel pat a man
oughte to take gode kepe for to bye bawme but zif he 32
cone knowe it right wel, for he may right lyghtly ben
disceyued For men sellen a gomme pat men clepen
Turbentyne in stede of bawme And þei putten pereto a
litiH bawme for to zeuen gode odour And summe putten 36

⁽¹⁾ entre, MS.

wax in oyle of the ¹ wode of the fruyt of bawme & seyn
 þat it is bawme And summe destyllen clowes of gylofre
 & of spykenard of Spayne & of opere spices þat ben
 4 wel smellynge & the lykour þat goth out þerof þei
 clepe it bawme And þus ben many grete lordes & opere
 disceyued And þei wenen þat þei han bawme & þei haue non.
 For the Sarazines countrefeten it be sotyltee of craft for to
 8 disceyuen the cristene men as I haue seen full many a
 tyme. And after hem the marchauntes & the Apotecaries
 countrefeten it eftsones & þanne it is lasse worth & a gret
 del worse. But 3if it lyke 3ou I schall schewe how 3ee
 12 schull knowe & preue to the ende þat 3ee schull not ben
 disceyued. First 3ee schull wel knowe þat the natureth
 bawme is full cleer & of cytryne colour & strongly
 smellynge. And 3if it be thikke or reed or blak it is
 16 Sophisticate þat is to seyne contrefeted & made lyke it
 for disceyt. And vnderstondeth þat 3if 3ee wil putte a
 lityll bawme in the pawme of 3oure hond aȝen the sonne,
 3if it be fyn & gode 3ee ne schull not suffre 3oure hand
 20 aȝenst the hete of the sonne. Also taketh a lytill bawme
 with the poynt of a knyf & touche it to the fuyr & 3if it
 brenne it is a gode signe. After take also a drope of
 bawme & put it into a dissch or in a cuppe with mylk of
 24 a goot And 3if it be natureth bawme anon it wole take &
 beclippe the mylk. Or put a drope of bawme in clere
 water in a cuppe of syluer or in a clere bacyn & stere it
 wel with the clere water And 3if þat the ² bawme be
 28 fyn & of his owne kynde the water schall neuere trouble,
 And 3if the bawme be sophisticat þat is to seyne
 countrefeted the water schall becom[e] anon trouble.
 And also 3if the bawme be fyn it schall falle to the
 32 botme of the vesseth as þough it were quyk syluer, For
 the fyn bawme is more heuy twyes þan is the bawme þat
 is sophisticat & countrefeted. Now I haue spoken of
 bawme & now also I schall speke of another thing þat is
 36 bezonde Babyloyne aboue the Flode of Nile toward the

Turpentine,
 wood of the
 balm-tree,
 cloves and
 spikenard
 are used as
 substitutes.
 [1 fol. 23 a]

Saracens,
 merchants
 and apo-
 thecaries
 adulterate
 it.

Genuine
 balm is
 yellow and
 light.

It burns in
 the sun and
 in fire,

and curdles
 goat's milk.

[2 fol. 23 b]

It does not
 make clear
 water
 turbid.

l. 30, becone, C.

The Pyramids, or
Garneres of
Joseph,
where corn
was kept in
times of
dearth.

They are not
sepulchral
monuments,

[1 fol. 24 a]

for then
they would
neither be
hollow, nor
have any
gates.

The
Egyptian
alphabet.

desert betwene Affrik t Egypt þat is to seyne of the
Gernereres of Joseph þat he leet make for to kepe the
greynes for the perile of the dere 3eres. And þei ben
made of ston full wel made of Masounes craft Of the whiche 4
.ij. ben merueylouse grete t hye And the toþere ne ben
not so grete. And euery Gerner hath a 3ate for to entre
withjnnne A lytiH hygh from the erthe For the lond is
wasted t fallen sithe the Gernereres were made. And 8
withjnnne þei ben all full of serpentes And abouen the
Gernereres withouten ben many scriptures of dyuerse
langages. And summen seyn þat þei ben sepultures of
grete lordes þat weren somtyme but þat is not trewe For 12
all the comoun rymour t speche is of all the peple ¹þere
bothe fer t nere þat þei ben the Garneres of Joseph And
so fynden þei in here scriptures t in here cronycles. On
þat oper partie, 3if þei weren sepultures þei scholden not 16
ben voyd withjnnne Ne þei scholde haue no 3ates for to
entre withjnnne. For 3ee may wel knowe þat tombes t
sepultures ne ben not made of such gretness ne of suche
highness, Wherefore it is not to beleue þat þei ben tombes 20
or sepultures. In Egypt also pere ben dyuerse langages
t dyuerse lettres t of oper manere condicioun þan pere
ben in oper partes As I schall deuyse 3ou suche as þei
ben And the names how thei clepen hem, To such entent 24
þat 3ee mowe knowe the difference of hem t of othere.

[Another alphabet.]

Ch. VIII.
[fol. 24 b]

OF THE YLE OF CECYLE; OF THE WEYE FRO
BABYLOYNE TO THE MOWNT SYNAY; OF
THE CHIRCHE OF SEYNTE KATERYNE, AND
OF ALLE THE MERUAYLLES þERE.

More routes
towards
Egypt.

NOW wil I retourne a3en or I procede ony ferthere for
to declare 3ou the othere weyes þat drawn towards
Babiloyne where the Soudan himself duelleth þat is at 28

- the entree of Egypt, for als moche as many folk gon
pider first t after þat to the mownt Synay t after re-
tournen to Ierusalem, As I haue seyd 3ou here befor.
- 4 For þei fulfillen first the more longe pilgrymage t after
retournen azen be the nexte weyes because þat the more
ny weye is the more worthi t þat is Ierusalem, For non
other pilgrymage is not lyk in comparsoun to it. But
- 8 for to fuffille here pilgrymages more esily t more sykerly
men gon first the longer weye rathere þan the nerere
weye. But whoso wil go to Babyloyne be another weye
more schort from þe contrees of the west þat I haue
- 12 reherced before or from oþer contrees next fro hem, þan
men gon by Fraunce be Burgoyne t be Lombardye. It
nedeth not to telle 3ou the names of the cytees ne of
the townes þat ben in þat weye For the weye is comoun
- 16 t it is knowen of many nacyouns. And þere ben manye
hauenes [where] þat men taken the see. Summe men taken
the see at ¹Gene, Somme at Venyse t passen be the see
Adryatyk þat is clept the Goulf of Venyse, þat departeth
- 20 ytaylle t Grece on þat syde. And somme gon to Naples
somme to Rome t from Rome to Brandys t þere þei
taken the see t in many othere places where þat hauenes
ben. And men gon be Tussye be Champayne be Calabre
- 24 be Appuille t be the hilles of ytaylle be Chorisga be
Sardyne t be Cycile þat is a gret Ile t a gode. In þat
Ile of Cycile þer is a maner of a gardyn in the whiche
ben many dyuerse frutes And the gardyn is alweys
- 28 grene t florissching, aft the cesouns of the 3eer als wel
in winter as in somer. þat Ile holt in compas aboute
.ccc t l. frensche myles And betwene Cycile t Itaylle
þere is not but a lytiß arm of the see þat men clepen
- 32 the Farde of Mescyne And Cycile is betwene the see
Adryatyk t the see of lombardye, And fro Cycile in
to Calabre is but .viij. myles of lombardye. And in
Cycile þere is a manere of serpentes be the whiche men
- 36 assayen t preuen wheþer here children ben bastardes or
none or of lawefull mariage, For 3if þei ben born in right

Many
pilgrims go
there and to
Sinai before
turning to
Jerusalem.

From the
West,
Northern
Italy is first
reached.

Genoa,
Venice.
[fol. 25 a]

Naples,
Brindisi.

Tuscany,
Campania,
Apulia.
Corsica,
Sardinia.
Sicily and
its garden.

Straits of
Messina.

The serpents
that try the
legitimacy of
children.

Etna and
the vol-
canoes.

[¹ fol. 25 b]

Pisa.

Corfu.

Valona,
Durazzo.

Alexandria,
the scene of
St. Cath-
erine's and
of St. Mark's
martyrdom.

[² fol. 26 a]

Pictures
white-
washed by
Saracens.

mariage the serpentes gon aboute hem t don hem non
harm And 3if þei ben born in avowtrie the serpentes
byten hem t envenyine hem t thus manye wedded men
preuen 3if the children ben here owne. Also in þat Ile 4
is the Mount Ethna þat men clepen Mount GybeH¹ t the
wlcanes þat ben eueremore brennyng. And þere ben
.vij. places þat brennen t þat casten out dyuerse flawmes
and dyuerse colour And be the chaungynge of þo flawmes 8
men of þat contree knowen whanne it schaff be derthe or
gode tyme or cold or hoot or moyst or drye or in aH
othere manere how the tyme schall be gouerned. And
from Itaille vnto the wlcanes nys but .xxv. myle And 12
men seyn þat the wlcanes ben weyes of helle. Also
whoso goth be Pyse 3if þat men list to go þat weye þere
is an arm of the see where þat men gon to opere hauenes
in þo marches And þan men passen be the Ile of GREEF 16
þat is at GENE And after arryueþ men in GRECE at the
hauene of the cytee of Myrok or at the hauene of Valone
or at the cytee of Duras, t þere is a Duk at Duras, or at
opere hauenes in þo marches t so men gon to Costanty- 20
noble. And after gon men be watre to the Ile of Crete t
to the Ile of Rodes t so to Cypre t so to Venyse t fro
pens to Costantynoble, to holde the more right weye be
see it is wel a .m^t viij^c t iij^{xx}. score myle of lombardy. 24
And after from Cipre men gon be see t leuen Ierusalem t
aH þat contre on the left hond vnto Egypt t arryuen at
the cytee of DAMYETE þat was wont to ben fuH strong t
it sytt at the entree of Egypt. And fro Damyete gon 28
men to the Cytee of Alizandre þat sytt also vpon the see.
In þat cytee was seynte kateryne beheded And þere was
seynt² Mark the Euuangelist martyred t buried, But the
Emperour Leoun made his bones to ben brought to 32
Venyse. And 3it þere is at Alizandre a faire chirche
aH white withouten peynture and so ben all the othere
chirches þat weren of the cristene men aH white with-
june, For the Paynemes t the Sarrazynes maden hem 36
white for to fordon the ymages of seyntes þat weren

peynted on the walles. þat cytee of Alizandre is wel
 .xxx. furlonges in lengthe but it is but .x. on largeness
 And it is a full noble cytee t a fayr. At þat cytee
 4 entreth the ryuere of Nyle in to the see as I to 3ou haue
 seyð before. In þat ryuere men fynden many precyouse
 stones t meche also of lignum aloes And it is a manere
 of wode þat cometh out of paradys terrestre the whiche
 8 is good for manye dyuerse medicynes And it [is] right
 dereworth. And from Alizandre men gon to Babyloyn
 where the Soudan dwelleth þat sytt also vpon the ryuere
 of Nyle, And this weye is most schort for to go streyght
 12 vnto Babiloyne.

Extent of
Alexandria.Lignum
aloes.Babylon
the Less.

OF THE WEYE THAT GOTH FROM BABI-
 LOYNE, VNTO THE MOWNT SYNAY, t OF
 THE MERUEYLES þERE.

Ch. IX.

NOW schall I seye 3ou also the weye þat goth fro
 Babiloyne to the Mount of Synay where seynte
 kateryne lyth. He moste passe be the desertes of Arabye
 16 Be the whiche desertes Moyses ladde the peple of Israel
 And þanne passe men be the welle þat Moyses made with
 his hond in þo desertes whan the peple gruced for þei
 fownden noþthing to drynke. And þan passe men be
 20 the welle of Marach of the whiche the water was first
 bytter But the children of Israel putten þereinne a tree
 t anon the water was swete t gode for to drynke. And
 þanne gon men be desert vnto the vale of Elyn In the
 24 whiche vale ben .xij. welles And pere ben .lxxij. trees
 of palme þat beren the dates The whiche Moyses fond
 with the children of Israel, And fro þat valeye is but a
 gode iourneye to the Mount of Synay. And whoso wil
 28 go be another weye fro Babiloyne þan me goth be the
 Rede see þat is an arm of the see OCEAN. And pere
 passed Moyses with the children of Israel ouerthwart
 the see all drye, Whan Pharao the kyng of Egypt chased

To Mount
Sinai.Moses made
a well with
his hand.

[1 fol. 26 b]

The well of
Marah.

Elim.

The Red
Sea.

St. Sinai "There is an Abbaye of Monkes well begilded & much
 gilded of Iron & so on. The right hand of the sea is 28
 In the hand of the sea is the hand of the sea
 breaking up the sea of the sea of the sea of the sea

The sand
is red.

Horses can-
not be used,
but only
camels.

[¹ fol. 27 a]

From Baby-
lon the Less
to Sinai is a
twelve days'
journey.

Interpreters
act as
guides.

Origin of the
name Sinai.

The
Convent.

St. Cath-
erine's
Church.

hem, And þat see is wel a .vj. myle of largeness in lenghtie.
And in þat see was Pharao drowned & all his hoost þat he
ladde. þat see is not more reed þan another see but in
s[o]me place þereof is the graueH reed And þefore men 4
clepen it the rede see. þat see renneth to the endes of
Arabye & of Palestyne, þat see lasteth more þan .iiij.
iourneyes And þan gon men be desert vnto the vale
of Elyn And fro þens to the mount of Synay. And 8
3ee may wel vndirstonde þat be this desert no man may
go on horsbak because þat þere nys nouþer mete for hors
ne water to drynke And for þat cause men passen þat
desert with CameH, For the Camaylle fynt allwey mete on 12
trees & on bussches þat he fedeth him with And he may
wel faste fro drynk. ij. ¹dayes or .iiij. And þat may non
hors don. And wyte well þat from Babyloyne to the
Mount Synay is well a .xij. gode iourneyes And sum men 16
maken hem more And sum men hasten hem & peynen
hem & þefore þei maken hem lesse, And all weys fynden
men latymeres to go with hem in the contrees & ferthre
beonde into tyme þat men conne the langage. And it 20
behoueth men to bere vitaiH with hem þat schall duren
hem in þo desertes & oþer necessities for to lyue by. And
the Mount of Synay is clept the desert of Syne þat is for
to seyne the bussch brennyng Because þat Moyses sawgh 24
oure lord god many tymes in forme of fuyr brennyng
vpon þat hiH And also in a bussch brennyng & spak to
him And þat was at the foot of the hill. There is an
Abbeye of Monkes wel bylded & wel closed with 3ates of 28
Iren for drede of the wylde bestes. And the monkes
ben Arrabyenes or men of Grece & þere [is] a gret couent
And all þei ben as heremytes & þei drinken no wyn but
3if it be on principaH festes And þei ben fuH deuoute 32
men & lyuen porely & sympely with joutes & with dates
And þei don gret abstynence & penaunce. þere is the
chirche of seynte katelyne in the whiche ben manye
lampes brennyng For þei han of oyle of Olyue ynow 36

- bothe for to brenne in here lampes & to ete also And þat
 plentee haue þei be the myracle of god For the ravenes
 & the crowes & the choughes & oper foules ¹ of the contree [1 fol. 27 b]
 4 assemblen hem þere euery zeer ones & fleen þider as in
 pilgrimage And euerych of hem bryngeth a braunche of The birds
 the Bayes or of Olyue in here bokes in stede of offryng & bring twigs
 leuen hem þere, of the whiche the monkes maken gret of olive-
 8 plentee of oyle & this is a gret meruaylle. And sith þat trees for
 foules þat han no kyndely wytt ne resoun gon thider to making oil.
 seche þat gloriouse virgyne wel more oughten men þan to
 seche hire & to worschipe hire. Also behynde the awtier
 12 of þat chirche is the place where Moyses saugh oure lord The spot
 god in a brennyng bussch And whanne the monkes where the
 entren in to þat place þei don of bothe hosen & schoón Burning
 or botes alweys, Be cause þat oure lord seyde to Moyses : Bush
 appeared.
 16 do of thin hosen & thi schon for the place þat þou stondest
 on is lond holy & blessed. And the monkes clepen þat
 place DOZOLEEL þat is to seyne the schadew of god. And
 besyde the high awtier .iiij. degrees of heichte is the ferte
 20 of Alabastre where the bones of seynt Kateryne lyzn And The sarco-
 the prelate of the monkes scheweth the relykes to the phagus of
 pilgrymes And with an Instrument of syluer he froteth St. Cath-
 the bones & þanne þer goth out a lytyll oyle as þough it erine.
 24 were a maner swetyng þat is nouthur lych to oyle ne to The mirac-
 bawme but it is full swete of smell. And of þat þei ulous oil.
 zeuen a lytill to the pilgrymes, for þere goth out but lityll
 quantitee of þat likour. And after þat þei schewen the
 28 heed ² of seynte kateryne & the cloth þat sche was wrapped The Saint's
 jinne þat is ȝit all blody, And in þat same cloth so head.
 ywrapped the aungeles beren hire body to the mount Synay [2 fol. 28 a]
 & þere þei buried hire with it. And þanne þei schewen
 32 the bussch þat brenned & wasted nought in the whiche
 oure lord spak to Moyses & opere relikes ynowe. Also
 whan the prelate of the abbeye is ded I haue vndirstonden
 be informacioun þat his lampe quencheth And whan þei
 36 chesen anoper prelate ȝif he be a gode man & worthi to be
 prelate his lampe schal lighte with the grace of god with-

The miracle
of the lamps
going out
and re-
kindled
without
being
touched.

I admon-
ished the
monks to
publish
God's graces
to them.

[1 fol. 28 b]

No vermin
can enter
the
Monastery,

for the
Virgin has
banished
them.

The ascent
up the steps.

outen touchinge of ony man. For euerych of hem hath a
lampe be himself And be here lampes þei knowen wel
whan ony of hem schall dye. For whan ony schall dye
the lyght begynneth to chaunge ⁊ to wexe dym And ȝif 4
he be chosen to ben prelate ⁊ is not worthi his lampe
quencheth anon. And other men han told me þat he þat
syngeth the masse for the prelate þat is ded he schall
fynde vpon the awtier the name written of him þat schall 8
ben prelate chosen. And so vpon a day I asked of the
monkes bothe on ⁊ oþer how this befell, But þei wolde
not tell me no thing Into the tyme þat I seyde þat þei
scholde not hyde the grace þat god did hem but þat þei 12
scholde publissche it to make the peple to haue the more
deuocioun And þat þei diden synne to hide goddes
myracle as me semed, For the myrales þat god hath don
and ȝit ¹doth every day ben the wytnesse of his myght ⁊ of 16
his merueylles as dauid seyth in the psaltere: MIRABILIA
TESTIMONIA TUA DOMINE, þat is to seyne: Lord thi
merueyles ben þi wytness. And þanne þei tolde me
bothe on and oþer how it befell full many a tyme, But 20
more I myghte not haue of hem. In þat abbeye ne
entreth not no flye ne todes ne ewtes ne such foul
venymouse bestes ne lyzs ne flees be þe myracle of god
⁊ of oure lady. For þere were wont to ben many suchie 24
manere of filthes þat the monkes weren in wiȝt to leue the
place ⁊ the abbeye And weren gon fro thens vpon the
mountayne abouen for to eschewe þat place. And oure
lady cam to hem ⁊ bad hem turnen aȝen And from þens 28
forewardes neuere entred such filthe in þat place amonges
hem Ne neuere schall entre here after. Also before the
ȝate is the welle where Moyses smot the ston of the
whiche the water cam out plentevously. Fro þat abbeye 32
men gon vp the mountayne of Moyses be many degrees ⁊
þere men fynden first a chirche of oure lady where þat
sche mette the monkes whan þei fledden away for the
vermyn aboueseyd. And more high vpon þat mountayne 36
is the Chapell of hēlye the prophete And þat place þei

- clepen Oreb, whereof holy writt speketh : ET AMBULAUIT Horeb.
 IN FORTITUDINE CIBI ILLIUS VSQUE AD MONTEM DEI OREB,
 þat is to ¹seyne : And he wente in strengthe of þat mete [1 fol. 29 a]
 4 vnto the hill of god Oreb. And þere nygh is the vyne
 þat seynt Iohn the Euuangelist planted þat men clepen
 Reisins of Staphis. And a lytill abouen is the Chapell of Chapel of
 Moyses ⁊ the roche where Moyses fleygh to for drede Moses.
 8 whan he saugh oure lord face to face, And in þat roche is
 printed the forme of his body For he smot so strongly ⁊
 so harde him self in þat roche þat all his body was doluen
 withjune þorgh the myracle of god. And þere besyde is
 12 the place where oure lord toke to Moyses the .x. com-
 mandementes of the lawe. And þere is the caue vnder
 the roche where Moyses duelte whan he fasted .xl. dayes
 ⁊ .xl. nyghtes But he dyede in the lond of promissioun,
 16 But noman knoweth where he was buried. And from
 þat mountayne men passen a gret valeye for to gon to The valley.
 anoper mountayn where seynt Kateryne was buried of
 the Aungeles of oure lord. And in þat valeye is a
 20 chirche of .xl. martyres ⁊ þere singen the monkes of the
 abbeyes often tyme And þat valeye is right cold. And
 after men gon vp the mountayne of seynt Kateryne þat is
 more high þan the mount of Moyses And þere where Mount St.
 24 seynt Kateryne was buried is nouthur chirche ne chapell Catherine.
 ne other duellynge place, But þere is an heep of stones
 aboute the place where the body of hire was put of the
 Angeles. ²þere was wont to ben a chapell but it was
 28 casten down ⁊ 3it lyggen the stones þere And all be it þat
 the Collect of seynte kateryne seye þat it is the place
 where oure lord betaughte the .x. commandementes to
 Moyses ⁊ þere where the blessed virgyne seynte kateryne
 32 was buried, þat is to vnderstonde in .o. contree or in .o.
 place berynge .o. name, For bothe þat on ⁊ þat oper is clept
 the mount of Synay, But þere is a gret weye from þat on
 to þat oper ⁊ a gret deep valeye betwene hem.

The ruins of
 a chapel
 mark the
 spot where
 she was
 first buried.

[2 fol. 29 b]

Mount St.
 Catherine
 and the
 Mount of
 Moses are
 distinct
 parts of
 Sinai.

Ch. X. OF THE DESERT BETWENE THE CHIRCHE
OF SEYNTE KATERYNE & IERUSALEM; OF
THE DRIE TRE, & HOW ROSES CAM FIRST
IN þE WORLD.

From Sinai
to Jerusa-
lem.

The
Bedouins.

Scarcity of
water in the
desert.

[¹ fol. 80 a]

The Nomads
eat no bread.

They live by
hunting.

They despise
death and
fear no
princes.

Their arms
are a shield
and a spear.

NOW after þat men han visited þo holy places þanne
wil þei turnen toward Ierusalem And þan wil þei
take leue of the monkes & recommenden hem to here
preyeres, And þanne þei zeuen the pilgrimes of here vitaylle 4
for to passe *with* the desertes toward Surrye. And þo
desertes duren wel a .xiiij. iourneyes. In þat desert
duellen manye of Arrabyenes þat men clepen Bedoynes
& Ascopardes. And þei ben folk full of aH euyH con- 8
diciouns And þei haue none houses but tentes þat þei
maken of skynnes of bestes as of Camaylles & of oþer
bestes þat þei eten And þere benethe þei couchen hem &
dwellen in place where þei may fynden water As on the 12
Rede see or elleswhere, For in þat desert is full gret
defaute of water ¹ And often tyme it falleth þat where
men fynden water at o tyme in a place it fayleth anoþer
tyme And for that skylle þei make none habitaciouns 16
þerè. Theise folk þat I speke of þei tylen not the lond
ne þei laboure nought for þei eten no bred but zif it be
ony þat dwellen nygh a gode toun þat gon thider & eten
bred somtyme And þei rosten here flesh & here fisch 20
vpon the hote stones azenst the sonne. And þei ben
stronge men & wel fyghtyng And þere is so meche
multytude of þat folk þat þei ben *with* outen nombre
And þei ne recchen of no thing ne don not but chacen 24
after bestes to eten hem And þei recchen no þing of here
lif And þerfore þei dowten not the Soudan ne non oþer
prince, But þei dar wel werre *with* hem zif þei don ony
thing þat is greuance to hem. And þei han often tyme 28
werre *with* the Soudan & namely þat tyme þat I was
with him. And þei beren but o scheld & o spere *with*
outen oþer armes And þei wrappen here hedes & here

- necke with a gret quantytee of white linnen cloth And
 þei ben right felonouse & foule & of cursed kynde. And
 whan men passen this desert in comynge toward Ieru-
 4 salem þei comen to Bersabee þat was wont to ben a full Beersheba
 fair town & a delytable of cristene men And 3it þere ben
 summe of here chirches. In þat toun dwelled Abraham
 the Patriark a longe tyme. þat toun of Bersabee founded
 8 Bersabee the wif of sire vrye the knyght on the whiche founded by
 kyng Dauid ¹gatt Salomon the wyse þat was kyng after Bathsheba,
 Dauid vpon the .xij. kynredes of Ierusalem And regned
 .xl. 3eer. And fro þens gon men to the cytee of Ebron
 12 þat is the montance of .ij. gode myle And it was clept
 somtyme the vale of Mambree And sumtyme it was clept
 the valo of teres because þat Adam wepte þere an .c. 3eer
 for the deth of Abell his sone þat Caym slowgh. Ebron
 16 was wont to ben the princypall cytee of the Philistynes
 And þere duelleden somtyme the Geauntz And þat cytee
 was also Sacerdotall þat is [to] ⁽¹⁾seyne seyntuarie of the
 tribe of Iuda. And it was so fre þat men resceyued þere
 20 aH manere of fugityfes of oper places. for here euyl dedes.
 In Ebron Iosue Caleph & here companye comen first to
 aspyen how þei myglite wyngen the lond of beheste. In
 Ebron regned first kyng Dauid .vij. 3eer & an half And in
 24 Ierusalem he regnede .xxxiiij. 3eer & an half. And in
 Ebron ben aH the sepultures of the Patriarkes Adam
 Abraham ysaac & of Iacob & of here wyfes Eue Sarre
 & Rebekke & of Lya the whiche sepultures the Sarazines
 28 kepen full curiously & han the place in gret reuerence
 for the holy fadres the Patriarkes þat lyzn þere And þei
 suffre no cristene man entre in to that place but 3if it be
 of specyall grace of the Soudan, For þei holden cristene
 32 men & Iewes as dogges And þei seyn þat þei scholde
 not entre into so holy place. And men clepen ²þat place
 where þei lyzn double spelunke or double cave or double
 dyeh for als meeche as þat on lyeth aboue þat other And
 36 the Sarazines clepen þat place in here langage KARICARBA
 Kirjath-
 Arba.

[¹ fol. 30 b]Hebron or
Mambre.Graves of
the patri-
archs in the
cave of
Machpelah.[² fol. 31 a]⁽¹⁾ to missing in MS.

The cave of
Adam and
Eve.

Cambil dug
from the
earth.

[1 fol. 31 b]

The Dry
Tree.

pat is to seyne the place of Patriarkes And the Iewes
clepen pat place ARBOTH. And in pat same place was
Abrahames hous And pere he satt t saugh .iiij. persones
t worschipte but on as holy writt seyth: TRES VIDIT t 4
VNUM ADORAVIT, pat is to seyne: he saugh .iiij. t worschiped
on. And of po same resceyued Abraham the Aungeles
in to his hous. And right faste by pat place is a cave in
the roche where Adam t Eue duelleden whan pei weren 8
putt out of paradise t pere gotten pei here children. And
in pat same place was Adam formed t made, after pat
summen seyn. For men weren wont for to clepe pat
place the feld of Damasce, be cause pat it was in the 12
lordschipe of Damask. And fro pens was he translated
into paradys of delytes, as pei seyn. And after pat he
was dryuen out of paradys he was pere left. And the
same day pat he was putt in paradys, the same day he 16
was putt out, For anon he synned. pere begynneth the
vale of Ebron pat dureth nygh to Ierusalem. There the
Aungell commaunded Adam pat he scholde duelle with
his wyf Eue, Of the whiche he gatt Seth, of whiche tribe 20
pat is to seye kynrede Ihesu crist was born. In pat
valeye is a feld where men drawen out of the erthe a
thing pat men clepen Cambyll t pei ete it in stede of
spice t pei bere it to selle. And men may not make 24
the hole ne the cave where it is taken out of the erthe
so depe ne so wyde, but pat it is at the 3eres ende full
agen vp to the sydes, porgh the grace of god. And .iiij.
myle from Ebron is the graue of loth pat was Abrahames 28
broper [sone]. And a lytill fro Ebron is the mount of
Mambre, of the which the valeye taketh his name, And
pere is a tree of Oke pat the Sarazines clepen DIRPE
pat is of Abrahames tyme, the whiche men clepen the 32
drye tree. And pei seye pat it hath ben pere sithe the
begynnyng of the world t was sumtyme grene t bare
leues vnto the tyme patoure lord dyede on the cros
And panne it dryede t so diden all the trees pat weren 36

panne in the world [for elles þai failed in paire hertes and
 become holle within, of whilk per er many ȝit standand in
 diuerse placez of the world](¹) And summe seyn be here
 4 prophceyes þat a lord, a Prince of the west syde of the world
 schall wynnen the lond of promyssioun þat is the holy lond
 with helpe of cristene men t he schall do synge a masse
 vndir þat drye tree t þan the tree schall wexen grene t
 8 bere bothe fruyt t leues And þorgh þat myracle manye
 Sarazines t Iewes schuH ben turned to cristene feyth.
 And perfore þei don gret worschipe pereto t kepen it full
 besyly. And all be it so þat it be drye natheles ȝit he
 12 bereth gret vertue for certeynly he þat hath a litill pere
 of vpon him it heleth him of the fallynge euyH, And
 his hors schaH not ben afoundred t manye oþer vertues
 it hath, Wherefore men ¹holden it full precyous. From [fol. 82 a]
 16 Ebron men gon to Bethlem in half a day, for it is but
 .v. myle t it is full fayre weye be pleynes t wodes full
 delectable. Bethleem is a lityll cytee long t narwe t
 wel walled t in eche syde enclosed with gode dyches
 20 And it was wont to ben cleped Efrata, as holy wrytt
 seyth: ECCE AUDIUMUS EUM IN EFFRATA, þat is to seye:
 lo wee herde him in effrata. And toward the est ende
 of the cytee is a full fair chirche and a graciouse t it
 24 hath many toures, pynacles t corneres full stronge t
 curiously made And within þat chirche ben .xliiij.
 pyleres of marble grete t faire. And betwene the cytee
 t the chirche is the feld Floridous, þat is to seyne, the
 28 feld florissched. For als moche as a faire mayden was
 blamed with wrong t schlaundred þat sche hadde don
 fornyacioun, For whiche cause sche was demed to the
 deth t to be brent in þat place, to the whiche sche was
 32 ladd. And as the fyre began to brenne aboute hire sche
 made hire preyeres to oure lord þat as wissely as sche
 was not gylty of þat synne þat he wolde helpe hire t
 make it to be knowen to aH men of his mercyfull grace.
 36 And whan sche hadde þus seyð sche entred in to the

At the re-
 conquest of
 the Holy
 Land, that
 tree will
 wax green.

Virtues of
 its wood.

[fol. 82 a]

Bethlehem.

Campus
 floridus.
 The innocent
 maiden
 saved from
 fire.

(¹), Omitted through homoiotel. Restored partly from Eg.

The glowing
twigs are
turned to
red rose
bushes, the
others to
white.

[¹ fol. 32 b]

Cave of the
Nativity.

Names of
the Three
Kings.

Charnel
of the
Innocents.

Shrine of St.
Jerome.

[² fol. 33 a]

Spots of
Our Lady's
milk on red
marble.

fuyr And anon was the fuyre quenched t oute. And the
brondes *pat weren brennyng* becomen red roseres And
the brondes *pat weren not kyndled nor tend* becomen
white roseres full of roses. And *peise* ¹weren the first 4
Roseres t Roses bothe white t rede, *pat euere* ony man
saugh. And *pus* was *pis* mayden saued be the grace of
god And *perfore* is *pat* feld clept the feld of god florysscht,
for it was full of roses. Also besyde the queer of the 8
chirche at the right syde as *men comen* downward .xvj.
greces is the place where oure lord was born, *pat* is full
wel dyght of marble t full richely peynted with gold
syluer azure t *oper* coloures. And .iiij. paas besyde 12
is the crybbe of the ox t the asse. And besyde *pat* is
the place where the sterre fell *pat* ladde the .iiij. kynges
Iaspar Melchior t Balthazar, But men of Grece clepen
hem *pus*: Galgalath Malgalath t Saraphie, And the Iewes 16
clepen [*hem*] in this manere in Ebrew: APPELIUS AMERRIUS
t DAMASUS. Theise .iiij. kynges offreden to oure lord gold
ensence t myrre And *pei metten* to gedre *porgh* myracle of
god, For *pei metten* to gedre in a cytee in ynde *pat* men 20
clepen Cassak *pat* is .liij. iourneyes fro Bethleem. And
pei weren at Bethleem the .xiiij. day And *pat* was the
.iiij. day after *pat* *pei* hadden seyn the sterre whan *pei*
metten in *pat* cytee, And *pus* *pei weren* in .ix. dayes 24
fro *pat* cytee at Bethleem t *pat* was gret myracle. Also
vnder the cloystre of the chirche be .xviij. degrees at the
right syde is the charnell of the Innocentes where here 28
bones lyzn And before the place where oure lord was
born is the tombe of seynt ²Ierome *pat* was a preest t a
Cardynall *pat* translatede the bible t the psaltere from
Ebrew in to latyn And withoute the mynstre is the
chayere *pat* he satt in whan he translated it. And faste 32
besyde *pat* chirche a .lx. fedme is a chirche of seynt
Nicholas where oure lady rested hire after sche was
lyghted of oure lord And for as meche as sche had to
meche mylk in hire pappes *pat* greued hire, sche mylked 36
hem on the rede stones of marble so *pat* the traces may

- 3 it ben sene in the stones aH w[h]yte.⁽¹⁾ And 3ec schuH
 vnderstonde þat aH þat dwellen in Bethleem ben cristene
 men And pere ben faire vynes aboute the cytee t gret
 4 plentee of wyn þat the cristene men han don let make
 But the Sarazines ne tylen not no vynes ne þei
 drynken no wyn. For here bokes of here lawe þat
 Makomete betoke hem, whiche þei clepen here ALKARON
 8 t summe clepen it MESAPH t in anoþer langage it is
 cleped HARME And the same boke forbedeth hem to
 drinke wyn, For in þat boke Machomete cursed aH þo
 þat drynken wyn t alle hem þat sellen it. For summen
 12 seye þat he slough ones an heremyte in his drunkenness
 þat he loued ful wel And þerfore he cursed wyn t hem
 þat drynken it. But his curs be turned in to his owne
 hed as holy writt seith: ET IN VERTICEM IPSIUS INQUITAS
 16 EIUS DESCENDET, þat is for to seye: his wykkedness
 schall turne t falle in his owne heed. ¹ And also the [1 fol. 33 b]
 Sarazines bryngen forth no pigges nor þei eten no swynes
 flessch, for þei seye it is brother to man t it was forboden
 20 be the olde lawe t þei holde[n]⁽²⁾ hem alle acursed þat eten
 þereof. Also in the lond of Palestyne t in the lond of
 Egypt þei eten but lytill or non of flessch of veel or of
 beef but he be so old þat he may nomore trauayle for
 24 elde, for it is forbode And for because þei hauen but
 fewe of hem, þerfore þei norissche hem for to ere here
 londes. In this cytee of Bethleem was David the kyng
 born And he hadde .lx. wyfes t the firste wyf highte
 28 Michol And also he hadde .ccc. lemmannes. And fro
 Bethleem vnto Ierusalem nys but .ij. myle And in the
 weye to Ierusalem half a myle fro Bethleem is a chirehe
 where the aungel seyde to the schepperdes of the birthe
 32 of crist. And in þat weye is the tombe of RacheH þat
 was Iosephes moder the patriarke. And sche dyede anon
 after þat sche was delyuered of hire sone Beniamyn t
 pere sche was buryed of Iacob hire husbonde, And he

The
Saracens.
drink no
wine.

They eat
no pork.

Beef and
veal are
scarce.

King David.

Rachel's
tomb.

⁽¹⁾ wlyte, MS.

⁽²⁾ holdem C.

The star of
Bethlehem.

leet setten .xij. grete stones on hire in tokene þat sche
had born .xij. children. In þat same weye half myle
fro Ierusalem appered the sterre to the .iiij. kynges, In
þat weye also ben manye chirches of cristene men be the 4
whiche men gon towards the cytee of Ierusalem.

Ch. XI. OF THE PILGRIMAGES IN IERUSALEM & OF
THE HOLY PLACES þERABOWTE.

Position of
Jerusalem.

[fol. 34 a]

Her names.

Syria.

Maritime
plain.

Distances
from other
cities.

St. Chariton.

AFTER for to speke of Ierusalem the holy cytee 3ee
schuþ vndirstonde þat it stont full faire betwene
hilles & ¹þere ben no ryueres ne welles but water cometh 8
be condyte from Ebron. And 3ee schuþ vnderstonde þat
Ierusalem of olde tyme vnto the tyme of Melchisedech
was cleped Iebus, And after it was clept Salem vnto the 12
tyme of kyng Dauid þat putte theise .ij. names togidere &
cleped it Iebusalem And after þat kyng Salomon cleped
it Ierosolomye And after þat men cleped it Ierusalem &
so it is cleped 3it. And aboute Ierusalem is the kyngdom
of Surrye And þere besyde is the lond of Palestyne And 16
besyde it is Ascolone And besyde þat is the lond of
Maritime. But Ierusalem is in the lond of Iudee, And
it is clept Iude for þat Iudas Machabeus was kyng of
þat contree And it marcheth Estward to the kyngdom 20
of Arabye, on the south syde to the lond of Egipt & on
the west syde to the grete see, On the north syde
toward the kyngdom of Surrye & to the see of Cypre. In
Ierusalem was wont to be a Patriark & Erchelysschoppes 24
& Bisschoppes abouten in the contree. Abowten Ieru-
salem ben þeise cytees: Ebron at .vij. myle, Ierico at .vj.
myle, Bersabee at .viij. myle, Ascalon at .xviij. myle, Iaff at
.xvj. myle, Ramatha at .iiij. myle And Bethiteem at .ij. 28
myle. And a .ij. myle from Bethiteem toward the south
is the chirche of seynt karitot þat was Abbot þere For

l. 5, men, repeated in C.

l. 22, to, repeated in C.

whom þei maden meche doel amonges the monkes whan
 he scholde dye & ȝit þei ben in moornyng¹ in the wise [1 fol. 34 b]
 þat þei maden here lamentacioun for him the firste tyme
 4 & it is fuȝ gret pytee to beholde. This contree & lond of
 Ierusalem hath ben in many dyuerse naciounes hondes
 And often perfore hath the contree suffred meche tribu-
 lacioun for the synne of the poeple þat duellen þere. For
 8 þat contree hath ben in the hondes of aȝ nacyouns þat is to
 seyne of Iewes, of Chanaanees, Assiryenes, Perses, Medoynes,
 Macedoynes, of Grekes, Romaynes, of Cristenemen, of
 Sarrazines, Barbaryenes, Turkes, Tartaryenes & of manye
 12 othere dyuerse nacyouns. For god wole not þat it be longe
 in the hondes of traytours ne of synneres be þei cristene or
 othere And now haue the hethene men holden þat lond in
 here hondes .xl. ȝere & more, But þei schuȝ not holde it
 16 longe ȝif god wole. And ȝee schuȝ vnderstonde þat whan
 men comen to Ierusalem here first pilgrymage is to the
 chirche of the holy Sepulchre where oure lord was buried
 þat is withoute the cytee on the north syde But it is now
 20 enclosed in *with* the toun waȝ. And þere is a fuȝ fair
 chirche aȝ Rownd & open aboue & couered *with* leed
 And on the west syde is a fair tour & an high for belles
 strongly made And in the myddes of the chirche is a
 24 tabernacle as it were a lytyȝ hows made *with* a low lityȝ
 dore And þat tabernacle is made in manere of half a
 compas right curiously & richely made of gold & azure &
 opere riche coloures fuȝ nobelyche made And ²in the
 28 right syde of þat tabernacle is the sepulchre of oure lord
 And the tabernacle is .viij. fote long & .v. fote wyde & .xj.
 fote in heghte. And it is not longe sitȝe the sepulchre
 was aȝ open þat men myghten kisse it & touche it. But
 32 for pilgrymes þat comen thider peyned hem to breke the
 ston in peces or in poudre perfore the Soudan hath do
 make a waȝ aboute the sepulchre þat noman may towche
 it. But in the left syde of the waȝ of the tabernacle is
 36 wel the heghte of a man is a gret ston to the quantytee of
 a mannes hed þat was of the holy sepulchre & þat ston

Many
nations have
ruled the
Holy Land.

No sinners
can hold it
long.

The Holy
Sepulchre.

The
Compass.
[2 fol. 35 a]

Why the
Sepulchre
was fenced
in.

MANDEVILLE.

E

In þat tabernacle ben no wyndowes &c.

The miracle
of the Light-
ing of the
lamp.

Golgotha,
blood-marks
on the white
rock.

[1 fol. 35 b]

The tombs
of the first
Crusaders.
The place
of the
Crucifixion.

The age of
Our Lord;
conflicting
statements
reconciled.

kissen the pilgrymes þat comen þider. In þat tabernacle
ben no wyndowes but it is aȝ made light with lampes þat
hangen before the sepulchre And þere is a lampe þat
hongeth before the Sepulchre þat brenneth light t on the 4
gode Fryday it goth out be himself [and on þe Pasch day
it lightez agayne by it self]⁽¹⁾ at þat hour þat oure lord roos
fro deth to lyue. Also with in the chirche at the right
syde besyde the queer of the chirche is the mount of 8
Caluarye where oure lord was don on the cros And it is
a roche of white colour and a lytiȝ medled with red
And the cros was set in a morteyns in the same roche t on
þat roche dropped the woundes of oure lord whan he was 12
pyned on the cross t þat is cleped Galgathia, And men
gon vp to þat Golgathia be degrees. And in the place of
þat morteyns was Adames hed founden after Noes flode in
tokene þat the synnes of Adam scholde ben ^{þe} bought in þat 16
same place And vpon þat roche made Abraham sacrificise
to oure lord. And þere is an awtere And before þat
awtier lyȝn Godefray de Boleyne t Bawdewyn t opere
cristene kynges of Ierusalem. And þere nyȝh where oure 20
lord was crucyfyed is this writen in Greew: OTHEOS
BASILION YSMON PROSIONAS ERGASA SOTHIAS EMESOTIS GYS.
þat is to seyne in latyn: HIC DEUS NOSTER REX
ANTE SEcula OPERATUS EST SALUTEM IN MEDIO TERRE. 24
þat is to seye: this god oure kyng before the worldes
hath wrought hele in myddes of the erthe. And also on
þat roche where the cros was sett is writen within the
roche þeise wordes: CYOS MYST YS BASIS TOUPISTEOS THEY 28
THESMOFY, þat is to seyne in latyn: QUOD VIDES EST
FUNDAMENTUM TOCIUS FIDEI MUNDI HUIUS, þat is to seye:
þat þou seest is ground of aȝ the world t of this feyth.
And ȝee schult vndirstonde þat whan oure lord was don 32
vpon the cros he was .xxxiiij. ȝer t .iiij. monethes of
elde And the prophecie of David seyth þus: QUAD-
RAGINTA ANNIS PROXIMUS FUI GENERACIONI HUIC, þat
is to seye: Fourty ȝeer was I neigbore to this kynrede, 36

(1) Eg. 1982.

- And þus scholde it seme þat the prophecyes ne were not trewe, But þei ben bothe trewe, For in old tyme men maden o 3eer of .x. monethes, of the whiche March was
- 4 the firste & Decembre was the laste, But Cayus þat was Emperour of Rome putte þeise .ij. monethes þere to: Janyuer & Feuerer & ordeyned the 3eer of .xij. monethes, ¹þat is to seye .ccclxv. dayes withoute lepe 3eer after the
- 8 propre cours of the sonne. And þefore after cowntynge of .x. monethes of the 3eer he dyede in the .xl. 3eer, as the prophete seyde & after the 3eer of .xij. monethes he was of age .xxxij. 3eer & .iiij. monethes. Also within the
- 12 mount of Caluarie on the right side is an awtere where the piler ly3th þat oure lord Ihesu was bounden to whan he was scourged And þere besyde .iiij. fote ben .iiij. pileres of ston þat aʒweys droppen water & summen seyn
- 16 þat þei wepen for oure lordes deth. And nygh þat awtior is a place vnder erthe .xliij. degrees of depnesse where the holy croys was founden be the wytt of seynte Elyne vnder a roche where the Iewes had hidde it And þat was the
- 20 verray croys assayed For þei founden .iiij. crosses, on of oure lord & .ij. of the .ij. thefes And seynte Elyne preued hem on a ded body þat aros from deth to lyue whan þat it was leyd on it þat oure lord dyed on. And
- 24 þereby in the waʒ is the place where the .iiij. nayles of oure lord weren hidd, For he had .ij. in his hondes & .ij. in his feet And of on of þeise the Emperour of Costantynople made a brydiʒ to his hors to bere him in bataylle
- 28 & þorgh vertue þereof he ouercam his enemyes And wan aʒ the lond of Asye the lesse þat is to seye Turkye, Ermonye the lasse & the more And from Surrye to Ierusalem, From Arabye to Persie, from Mesopotayme
- 32 to the kyngdom of Malaptee, From Egypt the higlie & the lowe & aʒ the opere kyngdomes vnto ²the depe of Ethiope & in to ynde the lesse þat panne was cristene. And þere was in þat tyme many gode holy men & holy heremytes of
- 36 whom the book of fadres lyfes speketh & þei ben now in paynemes & sarazines hondes, But whan god aʒ myghty

Thirty-three
is equal to
forty.

Julian
calendar.

[1 fol. 36 a]

The weeping
pillars.

The True
Cross found
by St.
Helena ;

it revives a
dead body.

Con-
stantine's
victory
through the
nails of the
True Cross.

[2 fol. 36 b]

The countries lost to Christianity shall be recovered.

The Compass marks the centre of the world.

The Resurrection.

The steps leading up to Calvary.

The Indian priests consecrate the Host in the way of the primitive Church.

The weak spot in the fortifications of Jerusalem.

wole right als the londes weren lost þorgh synne of cristene men, so schuH þei ben wonnen azen be cristen men þorgh help of god. And in myddes of þat chirche is a compas in the whiche Ioseph of Aramathie leyde the body of oure lord whan he had taken him down of the croys t pere he wassched the woundes of oure lord And þat compas seye men is the myddes of the world. And in the chirche of the sepulchre on the north syde is the place where oure lord was put in prisoun, For he was in prisoun in many places. And þer is a partye of the chēyne þat he was bounden with And þere he appered first to Marie Magdaleyne whan he was rysen t sche wende þat he had ben a gardener. In the chirche of seynt Sepulchre was wont to ben Chanouns of the ordre of seynt Augustyn t Radden a Priour but the Patriark was here souereyn. And withoute the dores of the chirche on the right syde as men gon vpward .xviij. greces seyde oure lord to his moder : MULIER ECCE FILIUS TUUS, þat is to seye : Womman lo thi sone, And after þat he seyde to John his disciple : ECCE MATER TUA, þat is to seyne : lo behold thi moder And þeise wordes he seyde on the cros. And on þeise greces wente oure lord whan he bare the cros on his schulder And vnder this grece is a chapeH t in þat chapeH syngen prestes yndyenes þat is to seye prestes of ynde noght after oure lawe but after here t all wey þer maken here sacrement of the awtier [of breed] (1) seyunge PATER NOSTER t opere preyeres þerewith, With the whiche preyeres þei seye the wordes þat the sacrement is made of For þei ne knowe not the Addiciouns þat many popes han made, but þei synge with gode deuocioun. And þere is the place where þat oure lord rested him whan he was very for berynge of the cros. And 3ee schuH stonde þat before the chirche of the Sepulchre is the cytee more feble þan in any othere partie for the grece playn þat is betwene the chirche t the citee. And toward the Est syde withoute the wallis of the cytee is the vale of

(1) Eg.

Iosaphath *pat* toucheth to the walles as pough it were
 a large dych, And abouen *pat* vale of Iosaphath, out of the
 cytee, is the chirche of Seynt Steuene where he was
 4 stoned to deth And *pere* beside is the gildene *zate* *pat*
 may not *ben* opened, be the whiche *zate* oure lord entrede
 on PALMESONDAY vpon an asse t the *zate* opened azenst
 him whan he wolde go vnto the temple And *zit* apperen
 8 the steppes of the asses feet in .iij. places of the degrees
pat *ben* of full harde ston. And before the chirche of
 seynt Sepulere toward the south a .cc. paas is the gret
 hospitaH of seynt Iohn of the whiche the Hospitaleres
 12 hadd ¹ here foundacioun And withinne the palays of the
 sekemen of *pat* hospitaH *ben* ^{xx}.vj. t .iiij. pileres of ston And
 in the walles of the hows withoute the nombre aboueseyd
pere *ben* ^{ti}.liij. pileres *pat* *beren* vp the hows And fro *pat*
 16 hospitaH to go toward the Est is a full fayr chirche *pat*
 is clept nostre Dame la graund And *pan* is *pere* another
 chirche right nygh *pat* is clept nostre Dame de latyne.
 And *pere* weren Marie Cleophee t Marie Magdaleyne
 20 t *teren* here heer whan oure lord was peyned in the
 cros.

St. Stephen's
Church.
The Golden
Gate.

The marks
of the ass's
feet.

St. John's
Hospital.
[fol. 37 b]

Notre-Dame
la Grande
and Notre-
Dame latine.

OF THE TEMPLE OF OURE LORD; OF THE
 CRUELTEE OF KYNG HEROD; OF THE
 MOUNT SYON; OF PROBatica PISCINA,
 AND OF NATATORIUM SYLOE.

Ch. XII.

AND fro the chirche of the Sepulere toward the Est
 at ^{xx}.viij. paas is *TEMPLUM DOMINI*. It is right a
 24 feir hows t it is aH round t high t c[u]uered with leed
 t it is wel paued with white marble, But the sarazines
 wole not suffre no cristene man ne Iewes to come *perein*,
 For *pei* seyn *pat* none so foule synfull men scholde not
 28 come in so holy place. But I cam in *pere* t in othere
 places *pere* I wolde for I hadde lettres of the Soudan

The Temple
of the Lord.

I was privi-
leged to
enter by the
Soudan's
Great Seal.

[¹ fol. 38 a]Ordinary
people only
obtain his
signet,to which the
greatest
reverence is
shown.Charle-
magne here
received the
preputium,
which he
brought to
Paris,
Poitiers and
Chartres.
Destruction
of the
Temple of
Solomon.[² fol. 38 b]

with his grete seel & comounly oþer men han but his
signett. In the whiche lettres he commanded of his
specyall grace to all his subgettes to lete me seen all the
places & to enforme me pleyntly all the mysteries of euery 4
place & to condyte me fro cytee to cytee zif it were nede &
buxomly to resceyue me & my companye ¹t for to obeye to
all my requestes resonable zif þei weren not gretly agen 8
the Ryaall power & dignytee of the Soudan or of his lawe.
And to opere þat asken him grace, suche as han serued
him he ne zeueth not but his signett the whiche þei make
to be born before hem hangyng on a spere. And the
folk of the contree don gret worschipe & reuerence to his 12
signett or his seel & knelen þereto as lowly as wee don to
COREUS DOMINI And zit men don full grettere reuerence
to his lettres, For the Admyraall & alle opere lordes þat
þei ben schewed to, before or þei resceyue hem þei knelen 16
doun & þan þei take hem & putten hem on here hedes
& after þei kissen hem & þan þei reden hem knelynge
with gret reuerence & þan þei offren hem to do all þat the
berere asketh. And in this templum domini weren 20
sontyme Chanouns Reguleres & þei hadden an Abbot to
whom þei weren obedient. And in this temple was
Charlemayn whan þat the aungeall broughte him the
prepuce of oure lord Ihesu crist of his Circumcisioun And 24
after kyng Charles leet bryngen it to Parys in to his
chapeall And after þat he leet brynge it to Peyteres &
after þat to Chartres. And see schull vnderstonde þat
this is not the temple þat Salomon made, for þat temple 28
dured not but .mc & ij. 3eer, For Tytus Vaspasianes
sone Emperour of Rome had leyd sege aboute Ierusalem
for to discomfyte the Iewes for þei putten oure lord to
dethe, ² withouten leue of the Emperour And whan he 32
hadde wonnen the cytee he brente the temple & beet it
doun & all the cytee & toke the Iewes & dide hem to
dethe .xj.c. ^{Mit &} & the othere he putte in prisoun & solde hem

to seruage .xxx. for o peny, for þei seyde þei boughte
 Ihesu for .xxx. penyes And he made of hem better cheep
 Whan he 3af .xxx. for o peny. And after þat tyme
 4 IULIANUS APOSTATA þat was Emperour 3af leue to the
 Iewes to make the temple of Ierusalem for he hated
 cristene men. And 3it he was cristned but he forsoke
 his lawe t becam a renegade And whan the Iewes hadden
 8 made the temple com an erthequakeng t cast it down as
 god wolde t destroyed aH þat þei had made. And after
 þat Adryan þat was Emperour of Rome t of the lynage
 of Troye made Ierusalem azen t the temple in the same
 12 manere as Salomon made it And he wolde not suffre no
 Iewes to dweH þere, but only cristene men, For aHþough
 it were so þat he were not cristned 3it he louede cristene
 men more þan any other nacioun saf his owne. This
 16 Emperour leet enclose the chirche of seynt Sepulcre t
 walle it within the cytee, þat before was withoute the
 cytee long tyme befor And he wolde haue chaunged the
 name of Ierusalem t haue cleped it Elya But þat name
 20 lasted not longe. Also 3ee schuH vndirstonde þat the
 sarazines don moche reuerence to þat temple t þei seyn
 þat that place is right holy And whan þei gon ¹ in þei
 gon barefote t knelen many tymes And whanne my
 24 felowes t I seygh þat whan wee comen in wee diden of
 oure schoon t camen in barefote t þoughten þat wee
 scholden don as moche worschiþe t reuerence þereto as
 any of the mysbeleeuyng men scholde t als gret con-
 28 punctioun in herte to haue. This temple is .lxiiij. cubytes
 of wydeness t als manye in lengthe And of heghþe it is
^{xx}
 .vj. cubites And it is withjnnne aH aboute made with
 pyleres of marblē t in the myddel place of the temple
 32 ben many high stages of .xiiij. degrees of heghþe made
 with gode pylers aH aboute. And this place the Iewes
 callen SANCTA SANCTORUM þat is to seye holy of hallowes
 And in þat place cometh noman saf only here prelate
 36 þat maketh here sacrificise And the folk stonden aH

Thirty Jews
 for a penny.
 Under
 Julian the
 Apostate,
 the Temple
 was re-built
 and de-
 stroyed
 again.

Adrian pro-
 tected the
 Christians,

and called
 Jerusalem
 Elin
 Capitolina.

The
 Saracens
 reuerence
 the Temple.
 [1 fol. 39 a]

Its
 dimensions.

The Holy of
 Holies.

aboute in diuerse stages after þei ben of dignytee or of
worschipe so þat þei aȝ may see the sacrifice. And in
þat temple ben .iiij. entrees & the ȝates ben of cypress wel
made & curiously dight And within the Est ȝate oure
lord seyde: here is Ierusalem. And in the north syde of 4
The dried-up well. þat temple within the ȝate pere is a welle but it renneth
noght of the whiche holy writt speketh of & seyth: VIDI
AQUAM EGREDIENTEM DE TEMPLO, þat is to seyne: I saugh
water come out of the temple. And on þat other syde of 8
Moriah or Bethel. the temple pere is a roche þat men clepen Moriach, but
after it was clept Bethel where the Arke of god with
[1 fol. 39 b] relykes of Iewes weren wont to ben put. þat¹ arke
or hucchie with the Relikes Tytus ledde with hym to 12
Contents of the ark. Rome whan he had seomfyted aȝ the Iewes. In þat
arke weren the .x. commandementes & of Aarones ȝerde &
of Moyses ȝerde with the whiche he made the rede see
departen as it had ben a waȝ on the right syde & on the 16
left syde, while þat the peple of Israel passeden the see
drye foot. And with þat ȝerde he smoot the Roche &
the water cam out of it & with þat ȝerde he dide manye
wondres. And pere in was a vessel of gold fuȝ of 20
MANNA & clothinges & honournementes & the tabernacle of
Aaron & a [table]⁽¹⁾ square of gold with .xij. precyous stones
And a boyst of Iasper grene with .iiij. figures & .viij.
The box of jasper. names of oure lord & .vij. candelstykes of gold & .xij. 24
pottes of gold & .iiij. Censeres of gold & an Awtier of gold
& .iiij. lyouns of gold vpon the whiche þei bare Cherubyn
Signs of the Zodiac. of gold .xij. spannes long and the Cerele of Swannes of
heuene with a tabernacle of gold & a table of syluer & 28
.ij. trompes of siluer & .vij. barly loues & aȝ the opere
relikes þat weren before the birthe of oure lord Ihesu crist.
And vpon þat roche was Iacob slepyng whan he saugh
the aungeles gon vp & down by a ladder & he seyde: VERE 32
Jacob's ladder. LOCUS ISTE SANCTUS EST & EGO IGNORABAM, þat is to seyne:
Forsothe this place is holy & I wiste it nought. And

(1) tabernacle, C.

l. 14.; þat, repeated in C.

pere an aungel helde Iacob stille & turned his name &
 cleped him Israel. And in þat same place David saugh
 the AungeH þat smot the folk with a swerd & put it vp
 4 blody in the schethe. ¹ And in þat same Roche was [¹ fol. 40 a]
 seynt Symeon whan he resceyued oure lord in to the
 temple. And in this roche he sette him whan the Iewes
 wolde a stoned him & a sterre cam down & 3af him
 8 light. And vpon þat Roche preched oure lord often
 tyme to the peple & out þat seyde temple oure lord drof
 out the byggeres & the selleres. And vpon þat roche The rock
shelters
Our Lord.
 oure lord sette him whan the Iewes wolde haue
 12 stoned him & the Roche cleef in two & in þat
 cleuyng was oure lord hidd And pere cam down a sterre &
 3af light & serued him with claretee. And vpon þat roche
 satt oure lady & lerned hire sawtere And pere oure lord
 16 for3af the womman hire synnes þat was founden in
 avowtrie And pere was oure lord circumcyded And pere
 the aungeH schewede tydynges to zacharie of the birthe of
 seynt Baptyst his sone And pere offred first Melchisedech
 20 bred & wyn to oure lord in tokene of the sacrament þat
 was to comene And pere feH David preyeng to oure lord
 & to the AungeH þat smot the peple þat he wolde haue David not
allowed to
build the
Temple.
 mercy on him & on the peple & oure lord herde his preyere
 24 & perfore wolde he make the temple in þat place, but oure
 lord forbade him be an AungeH. for he had don tresoun
 whan he leet sle vrie the worthi knyght for to haue
 Bersabee his wyf And perfore aH the purueyance þat he
 28 hadde ordeyned to make the temple with he toke it
 Salomon his sone & he made it. And he preyed oure Solomon.
 lord þat aH þo þat preyeden to him in þat place with
 gode herte þat he wolde heren here preyere & graunten it
 32 hem 3if þei asked it right ²fullyche And oure lord [² fol. 40 b]
 graunted him And perfore Salomon cleped þat temple the
 temple of conseiH & of help of god. And withoute the
 36 gate of þat temple is an awtiere where Iewes weren wont
 to offren dowues & turtles. And betwene the temple &
 þat awtier was zacharie slayn & vpon the pynacle of þat

The Beauti-
ful Gate.

The knights
Templars.

The bath
of Our Lord.

Church of
St. Anne.
[1 fol. 41 a]

Probatica
Piscina.

The houses
of Pilate and
Herod.

temple was oure lord brought for to ben tempted of the enemye the feend. And on the heghite of *pat* pynacle the Iewes setten seynt Iame t casted hym down to the erthe *pat* first was bisschopp of Ierusalem. And at the entree 4 of *pat* temple toward the west is the 3ate *pat* is clept PORTA SPECIOSA. And nygh besyde *pat* temple vpon the right syde is a chirche couered with leed *pat* is clept Salomones scole And fro *pat* temple towards the south 8 right nygh is the temple of Salomon *pat* is right fair t wel pollisscht And in *pat* temple dueHe the knyghtes of the temple *pat* weren wont to be clept *TEMPLERES* t *pat* was the fundacioun of here ordre so *pat* pere duelleden 12 knyghtes t IN TEMPO DOMINI Chanouns Reguleres. Fro *pat* temple to ward the Est a .vj. paas in the cornere of the cytee is the bath of oure lord And in *pat* bath was wont to come water fro paradys t 3it it droppeth. And 16 pere besyde is oure ladyes bed And faste by is the [tombe] of seynt Symeon. t withoute the cloystre of the temple toward the north is a fuH faire chirche of seynte Anne oure ladyes moder And per ¹ was oure lady con- 20 ceyued And before *pat* chirche is a gret tree *pat* began to growe the same nyght. And vnder *pat* chirche in goenge down be .xxij. degrees lyth Ioachym oure ladyes fader in a faire tombe of ston And pere besyde lay somtyme seynt 24 Anne his wif but seynt Helyne leet translate hire to Costantynople. And in *pat* chirche is a welle in manere of a cisterne *pat* is clept PROBatica PISCINA *pat* hath .v. entreez. Into *pat* welle Aungeles weren wont to come 28 from heuene t bathen hem withjune t what man *pat* first bathed him after the mevyng of the water was made hool of what maner sykenes *pat* he hadde. And pere oure lord heled a man of the palasye *pat* lay .xxxviii. 3eer 32 t oure lord seyde to him: TOLLE GRABATUM TUUM t AMBULA, *pat* is to seye: Take thi bed t go. And pere besyde was Pilates hows And faste by is kyng Heroudes hows *pat* leet sle the Innocentes. This heroude was ouer 36

- moche cursed & crueH. for first he leet sle his wif þat he
 louede right weH & for the passynge loue þat he hadde to
 hire whan he saugh hire ded he feH in a rage & oute of his
 4 wytt a gret while & siþhen he cam azen to his wytt & after
 he leet sle his .ij. sones þat he hadde of þat wyf. And after
 þat he leet sle another of his wyfes & a sone þat he hadde
 with hire And after þat he let sle his owne moder & he
 8 wolde haue slayn his broþer also, but he dyede sodeynly.
 And after þat he dide aH the harm þat he cowde or
 myghte And after he feH in to sekness & whan he felte
 1 þat he scholde dye he sente after his suster & after aH [1 fol. 41 v]
- 12 the lordes of his lond & whan þei were comen he leet
 commande hem to prisoun & þan he seyde to his suster
 he wiste wel þat men of the contree wolde make no sorwe
 for his deth & perfore he made his suster swere þat sche
 16 scholde lete smyte of aH the hedes of the lordes whan he
 were ded & þan scholde aH the lond make sorwe for his
 deth & eH nought & þus he made his testament. but his
 suster fulfilled not his wiH For als sone as he was ded
 20 sche delyuered aH the lordes out of prisoun & lete hem
 gon eche lord to his owne [hous] & tolde hem aH the
 purpos of hire brothers ordynance & so was this cursede
 kyng neuer made sorwe fore as he supposed for to haue
 24 ben. And 3ee schuH vnderstonde þat in þat tyme pere
 weren .iiij. heroudes of gret name & loos for here crueltee.
 This heroude of which I haue spoken offe was HEROD
 ASCOLONITE And he þat leet beheden seynt Iohn the
 28 Baptist was HEROUDE ANTYP A And he þat leet smyte of
 seynt Iames hed was HEROUDE AGRIPPA & he putte
 seynt Peter in prisoun. Also furthermore in the cytee
 is the chirche of seynt Sauyour & pere is the left Arm of
 32 Iohn Grisostom & the more partye of the hed of seynt
 Steuene. And on þat oþer syde in the strete toward the
 south as men gon to mount Syon is a chirche of seynt
 Iames where he was beheded. And fro þat chirche a
 36 .vj. ^{xx}paas is the mount Syon & pere is ²a faire chirche of
 oure lady where sche dwelled & pere shee dyed And pere

Herod's
cruelty.

His death.

The three
Herods:
Ascalonite,
Antipas,
Agrippa.

St. Saviour's
Church.

St. James's.

Mount Sion.

[2 fol. 42 a]

The stone
of the
Sepulchre.

House of
Annah.

The Table of
the Last
Supper.

The Washing
of the Feet.

[fol. 42b]

Doubting
Thomas.

Pentecost.

was wont to ben an abbot of Chanouns reguleres, And
fro pens was sche born of the Apostles vnto the vale of
Iosaphath. And pere is the ston pat the AungeH
broughte to oure lady fro the mount of Synay t it is of 4
pat colour pat the roche is of seynt katelyne And pere
besyde is the gate where thorgh oure lady wente whan
sche was with childe whan sche wente to Bethleem.
Also [at] the entree of the mount syon is a chapeH t in 8
pat chapeH is the ston gret t large with the whiche the
sepulchre was couered with whan Ioseph of Aramathie had
put oure lord perejnn. The whiche ston the .iiij. Maries
sawen turnen vpward whan pei comen to the sepulchre the 12
day of his resurrexioun And pere founden an aungeH pat
tolde hem of oure lordes vprisynge fro deth to lyue.
And pere also is a ston in a waH besyde the gate of the
pyleer pat oure lord was scourged ate. And pere was 16
Annes hows pat was Bisshop of the Iewes in pat tyme
And pere was oure lord examyned in the nyght t
scourged t smyten t vyleously entreted. And in pat
same place seynt Peter forsoke oure lord thries or the cok 20
creew. And pere is a party of the table pat he made his
souper omme whan he made his maundee with his discyple
whan he gaf hem his flesch t his blode in forme of bred t
wyn. And vnder pat chapeH .xxxij. degrees is the place 24
where oure lord wossch his disciples fete And 3it is the
vesseH where the water was And pere besyde pat same
vesseH was seynt Steuene buried And pere is the autier
where oure lady herde the Aungoles synge messe And 28
pere appered first oure lord to his disciples after his
Resurrexioun the gates enclosed ¹and seyde to hem:
PAX VOBIS, pat is to seye: Pees to 3ou t on pat mount
appered crist to seynt Thomas the Apostle and bad him 32
assaye his woundes t pan beleued he first t seyde:
DOMINUS MEUS t DEUS MEUS, pat is to seye: my lord t
my god. In the same chirche besyde the awteer weren
aH the Aposteles on Wytsonday when the holy gost 36

- descended on hem in lykness of fuyr. And þere made
 oure lord his Pask with his disciples And þere slepte
 seynt Iohn the Euuangelist vpon the breest of oure lord
 4 Ihesu crist t saugh slepyng many heuenly priuytees. St. John the
Evangelist's
dream.
 Mount Syon is *withjanne* the cytee t it is a lytiH
 hiere þan the *oper* syde of the cytee And the cytee
 is strongere on þat syde þan on þat other syde
 8 For at the foot of the mount Syon is a faire casteH t a
 strong þat the soudan leet make. In the mount Syon
 weren buried kyng David t kyng Salomon t many Graves of
Jewish
Kings.
 othere kynges Iewes of Ierusalem And þere is the place
 12 where the Iewes wolden han cast vp the body of oure lady
 whan the Apostles beren the body to be buried in the
 vale of Iosaphath And þere is the place where seynt Petir
 wepte fuH tenderly after þat he hadde forsaken oure lord.
 16 And a stones cast fro þat chapeH is anoþer chapeH where
 oure lord was jugged, for þat tyme was þere Cayphases Caiaphas'
house.
 hows. From þat chapeH to go toward the est at .vij. paas
 is a depe cave vnder the roche þat is clept the Galylee
 20 of ⁽¹⁾ oure lord where seynt Peter hidde him whan he had
 forsaken oure lord. Item betwene the mount syon t the
 temple Salomon is the place where oure lord reysed the
 mayden in hire faderes hows. Vnder the mount Syon
 24 toward the vale of Iosaphath is a welle þat is clept
 NATATORIUM SILOE t þere was oure lord wasshen after
 his bapteme And þere made ¹ oure lord the blynde man
 to see And þere was yburyed ysaye the prophete. Also Pool of
Siloam.
[¹ fol. 43 a]
 28 strenght from Natatorie Syløe is an ymage of ston t of
 olde aunycen werk þat Absalon leet make And be cause
 þere of men clepen it the hond of Absalon. And faste
 by is ȝit the tree of Eldre þat Iudas henge him self vpon
 32 for dispeyr þat he hadde whan he solde and betrayed
 oure lord. And þere besyde was the synagoge where the
 bysschoppes of Iewes t the sarrazins camen togidere and
 helden here conseiH And þere caste Iudas the .xxx. pens
 36 before hem and seyde þat he hadde synned betrayenge

Where Judas
hanged
himself.

The
Synagogue.

(¹) of, repeated, C.

oure lord. And *pere* nygh was the hows of the Apostles
 Philipp & Iacob Alphe. And on *pat oþer* syde of mount
 Syon toward the south bezonde the vale a ston^e cast is
 Acheldamachi *pat* is to seye the feld of blood *pat* was 4
 bought for the .xxx. pens *pat* oure lord was sold fore
 And in *pat* feld ben many tombes of cristene men for
pere ben manye pilgrymes grauen. And *pere* ben many
 oratories as chapeH & hermytages where heremytes weren 8
 wont to dueH. And toward the est an .c. pas is the
 charneH of the hospitaH of seynt Iohn where men weren
 wont to putte the bones of dede men. Also fro Ierusalem
 toward the west is a fair chirche where the tree of the 12
 cros grew. And .ij. myle fro pens is a faire chirche
 where oure lady mette with Elizabeth whan þei weren
 bothe with childe & seynt Iohn stered in his modres
 wombe & made reuerence to his creatour *pat* he saugh 16
 not. And vnder the awtier of *pat* chirche is the place
 where seynt Iohn was born. And fro *pat* chirche is a
 myle to the casteH of Emaux. And *pere* also oure lord
 schewed him to .ij. of his disciples after his resurrexioun. 20
 Also on *pat oþer* syde .cc. pas fro Ierusalem is a chirche
 where was wont to ^{ti} be the caue of the lyoun And vnder
pat chirche at .xxx. degrees of depness weren entered .xij
 m. martires in the tyme of kyng Cosdroe, *pat* the lyoun 24
 mette withaH in a nyght be the wille of god. Also fro
 Ierusalem .ij. myle is the mountjoye a full fair place & a
 delicious and *pere* lyth Samuel the prophete in afair
 tombe. And men clepen it mountioye for it zeueth 28
 ioye to pilgrymes hertes because *pat* *pere* men seen first
 Ierusalem. Also betwene Ierusalem & the mount of
 Olyuete is the vale of Iosaphath vnder the walles of the
 cytee as I haue seyde before. And in the myddes of *pat* 32
 vale is a lytiH ryuere *pat* men clepen TORRENS CEDRON.
 And abouen it ouerthwart lay a tre *pat* the cros was made
 offe *pat* men zeden ouer onne. And faste by it is a lityH
 pytt in the erthe where the foot of the pileer is 36

- entered And þere was oure lord first scourged, for he
 was scorged & vileyusly entreted in many places. Also
 in the myddel place of the vale of Iosaphath is the
 4 chirche of oure lady & it is of .xliiij. degrees vnder the
 erthe vnto the sepulchre of oure lady; And oure lady was
 of age whan sche dyed .lxxij. ȝeer And beside the sepulcre
 of oure lady is an awtier where oure lord forȝaf seynt
 8 Peter aH his synnes & fro thens toward the west vnder an
 awtere is a welle þat cometh out of the flōme of paradys.
 And wyteth wel þat þat chirche is fuH lowe in the erthe
 & sum is aH withjune the erthe, But I suppose wel þat it
 12 was not so founded, But for because þat Ierusalem hath
 often tyme ben destroyed & the walles abated & beten
 down & tombled into the vale And þat þei han ben so
 filled agen & the ground enhaunced, & for þat skyH is the
 16 chirche so lowe within the erthe & natheles men seyn
 þere comounly þat the erthe hath so ben clouen ¹syth the
 tyme þat oure lady was þere buryed, And ȝit men seyn
 þere þat it wexeth & groweth euery day withouten dowe.
 20 In þat chirche were wont to ben monkes blake þat
 hadden hire abbot. And besyde þat chirche is a chapeH
 besyde the Roche þat hight Gethsemany & þere was oure
 lord kyssed of Iudas. And þere was he taken of the
 24 Iewes And þere laft oure lord his disciples whan he wente
 to preye before his passioun whan he preyed & seyde:
 PATER SI FIERI POTEST TRANSEAT A ME CALIX ISTE, þat is
 to seye: Fader ȝif it may be do lete this chalys go fro
 28 me, And whan he cam agen to his disciples he fond hem
 slepyng. And in the Roche withjune the chapeH ȝit
 apperen the fynghes of oure lordes hond whan he putte
 hem in the roche whan the Iewes wolden haue taken him.
 32 And fro thens a stonys cast toward the south is another
 chapeH where oure lord swette droppes of blood. And
 þere right nygh is the tombe of kyng Iosaphath of whom
 the vale bereth the name. This Iosaphath was kyng of
 36 þat contree & was conuerted by an heremyte þat was a
 worthi man & dide moche gode. And fro þens a bowe

Sepulchre
of Our Lady.

How the
church has
sunk into
the earth.

[1 fol. 44 a]

Gethsemane.

King Je-
hoshaphat.

The Mount
of Olives.

Ascension
church.

[¹ fol. 44 b]

Bethphage.

Bethany, St.
Jullan.

The raising
of Lazarus.

drawght toward the south is the chirche where seynt
Iames t Zacharie the prophete weren buried. And aboue
þat vale is the mount of Olyuete And it is cleped so for
the plentee of Olyues þat growen þere. þat mount is 4
more high þan the cytee of Ierusalem is And þerfore may
men vpon þat mount see manye of the stretes of the cytee
And betwene þat mount t the cytee is not but the vale
of Iosaphath þat is not full large t fro þat mount steigh 8
oure lord Ihesu crist to heuene vpon Ascencioun day
And 3it þere scheweth the schapp of his left foot in
the ston, And þere is a chirche where was wont to ¹ be
An Abbot t Chanouns reguleres. And a lytyll thens 12
.xxviij. pas is a chapeil t þerein is the ston on the whiche
oure lord sat whan he prechede the .viij. blessinges t
seyde þus : BEATI PAUPERES SPIRITU. And þere he taughte
his disciples the PATER NOSTER And wrot it with his 16
fynger in a ston. And þere nygh is a chirche of seynte
Marie Egipciane t þere sche lyth in a tombe. And fro
þens toward the Est a .iiij. bowe schote is Bethfagee to the
whiche oure lord sente seynt Peter t seynt Iames for to 20
seche the Asse vpon Palme sonday t rode vpon þat asse
to Ierusalem. And in comynge down fro the mount of
Olyuete toward the est is a casteil þat is cleped Bethanye
And þere dwelte Symon leprous t þere herberwed oure 24
lord t after he was baptized of the apostles t was clept
Iulian t was made bisschopp, And this is the same Iulyan
þat men clepe to for gode herberghigage, for oure lord
herberwed with him in his hows. And in þat hous oure 28
lord for3af Marie Magdaleyne hire synnes, þere sche
wissch his feet with hire teres t wyped hem with hire
heer And þere serued seynt Martha oure lord; þere oure lord
royسد lazar fro deth to lyue þat was ded .iiij. dayes t stank 32
þat was brother to Marie Magdaleyne t to Martha; And
þere duelte also Marie Cleophe. þat casteil is wel a myle
long fro Ierusalem. Also in comynge down fro the mount
of Olyuete is the place where oure lord wepte vpon Ieru- 36
salem. And þere besyde is the place where oure lady appe-

- red to seynt Thomas the Apostle after hire Assumpcioun
 t 3af him hire gyrdyH. And right nygh is the ston where
 oure lord often tyme sat vpon whan he *prechode* And
 4 vpon *pat* same he schaff sytte at the day of doom right as
 him self seyde. Also after the mount of Olyuete is the
 mount of Galilee, *pere* assembleden the Apostles whan
 Marie Magdaleyne cam ¹t tolde hem of cristes vprisynge [1 fol. 45 a]
 8 And *pere* betwene the mount Olyuete t the mount Galilee
 is a chirche where the angel seyde to oure lady of hire deth.
 Also fro Bethanye to Ierico [er fyue myle. Ierico]⁽¹⁾ was
 somtyme a lityH cytee but it is now aH destroyed t now
 12 is *pere* but a lityH village. *pat* citee tok Iosue be myracle
 of god t commandement of the Angel t destroyed it t cursed
 it t aH hem *pat* bygged it azen. Of *pat* citee was zacheus the
 dwerf *pat* clomb vp into the sycomour tre for to see oure
 16 lord because he was so litiH, he myghite not seen him
 for the peple. And of *pat* cytee was Raab the comoun
 womman *pat* ascaped allone *with* hem of hire lynage t
 sche often tyme refressched t fed the messageres of Israel
 20 t kepte hem from many grete periles of deth t *perfore*
 sche hadde gode reward as holy writt seyth: QUI ACCIPIT
 PROPHETAM IN NOMINE MEO MERCEDEM PROPHETE ACCIPIET,
pat is to seye: he *pat* taketh a prophete in my name, he
 24 schaff take mede of the prophete. And so hadde sche, For
 sche prophecyed to the messageres seyenge: NOVI QUOD
 DOMINUS TRADET VOBIS TERRAM HANC, *pat* is to seye: I wot
 wel *pat* oure lord schal betake 3ou this lond, And so he
 28 dide And after Salomon Naasones sone wedded hire t
 fro *pat* tyme was sche a worthi womman t serued god wel.
 Also fro Betanye gon men to flom Iordan by a moun-
 tayne t *porgh* desert t it is nygh a day iorneye fro
 32 Bethanye toward the est to a gret hiH where oure lord
 fasted .xl. dayes. Vpon *pat* hiH the enemy of heH bare
 oure lord t tempted him t seyde: DIO VT LAPIDES ISTI PANES
 FIANT, *pat* is to seye: sey *pat* theise stones be made lounes.
 36 In *pat* place vpon the hiH was wont to ben a faire chirche,

Our Lady's
girdle.Jericho,
Joshua.Zacchaens
in the
sycomore.Rahab and
the spies.The Tempta-
tion of Our
Lord.⁽¹⁾ Missing in C.

The
Georgians.

[fol. 45 b]

The blind
man cured.

but it is all destroyed so *pat pere* is now but an hermytage
pat a maner of cristene men holden *pat* ben cleped Geor-
 gyenes for seynt George conuerted hem. Vpon *pat* hiȝ
 duelte Abraham a gret while & perfore men clepen it 4
 Abrahames gardyn And betwene the hiȝ & this gardyn
 renneth a lityȝ broke of water *pat* was wont to ben
 bytter, but be the blessing of helisee the prophete it
 becam swete & gode to drynke. And at the foot of this 8
 hiȝ toward the playn is a grete welle *pat* entreth into
 flom Iordan. Fro *pat* hiȝ to Ierico *pat* I spak of before
 is but a myle in goynge toward flom Iordan. Also as men
 gon to Ierico sat the blynde man cryenge : **I**hesu fili 12
DAVID MISERERE MEI, *pat* is to seye : Ihesu dauides sone
 haue mercy on me, & anon he hadde his sight. Also .ij.
 myle fro Ierico is flom Iordan & an half myle more nyȝ
 is A faire chirche of seynt Iohn the Baptist, where he 16
 baptised oure lord And pere besyde is the hous of Ieremye
 the prophete.

Ch. XIII. OF THE DEDE SEE, AND OF THE FLOM
 JORDAN; OF THE HED OF SEYNT JOHN THE
 BAPTIST, & OF THE VSAGES OF THE
 SAMARITANES.

The Dead
Sea.

Engeddi.

Balaam the
priest, son
of Beor or
Bosor.

Zoar.

AND fro Jerico a .iiij. myle is the dede see; Aboute
pat see groweth moche Alom & of Alkatran. 20
 Betwene Jerico & *pat* see is the lond of Dengadde & pere
 was wont to growe the bawme, But men make drawe the
 braunches pereof & beren hem to ben graffed at Babyloyn,
 And ȝit men clepen hem vynes of Gaddy. At a cost of *pat* 24
 see as men gon from Arabe is the mount of the Moabytes
 where pere is a cave *pat* men clepen karua. Vpon *pat*
 hiȝ ladde Balak the sone of Booz Balaam the prest for to
 curse the peple of Israel. *pat* dede see departeth the 28
 lond of [Iudee]⁽¹⁾ & of Arabye and *pat* see lasteth from
 Soara vnto Arabye. The water of *pat* see is full bytter

(1) ynde, MS.

- † salt And ȝif the erthe were made moyst † weet with
 þat water it wolde neuere bere frayt. And the erthe
 † the lond chaungeþ often his colour And it casteth †
 4 out of the water a thing þat men clepen Asphalt Also gret Asphalt.
 peces as the gretness of an hors ¹ euery day † on aȝ sydes. [1 fol. 46 a]
 And fro Ierusalem to þat see is .CC. furlonges; þat see is
 in lengthe fyue hundred and foure skore furlonges And
 8 in brede an hundred and fifty furlonges And it is clept Why called
 the dede see for it renneth nought, but is euere vnmeu- the Dead
 able. And nouthier man ne best ne nothing þat bereth Sea.
 lif in him ne may not dyen in þat see And þat hath ben
 12 preued many tymes be men þat han disserued to ben dede
 þat han ben cast þerinne † left þerinne .iij. dayes or .iiij.
 † þei ne myȝhte neuer dye þerinne for it reseceyeth no
 thing withinne him that bereth lif. And noman may
 16 drynken of the water for bytternesse, And ȝif a man caste
 jren þerein it wole flete abouen, And ȝif men caste a fedre Iron floats
 þerein it wole synke to the botme. And þeise ben and feathers
 thinges aȝenst kynde. And also the cytees þere weren sink in it.
 20 lost because of synne [aȝenst kynde] And þere besyden Those are
 growen trees þat beren full faire apples † faire of colour things
 to beholde but whoso breketh hem or cutteth hem in two against
 he schall fynde within hem coles † cyndres in tokene þat nature.
 24 be wrattlie of god the cytees † the lond weren brente Apples of
 † sonken in to helle. Summen clepen þat see the lake Sodom.
 dalfetidee, summe the flom of deuiles † summe the flom
 þat is euer styngunge [for þe water þeroff es styngand].⁽¹⁾
 28 And in to þat see sonken the .v. cytees be wrattlie of god The five
 þat is to seyne Sodom Gomorre Aldama Seboym † Segor doomed
 for the abhomyneable synne of sodomie þat regned in cities.
 hem. But Segor be the preyere of lothi was saued † kept
 32 a gret while For it was sett vpon an hill And ȝit scheweth
 þerof sum party aboue the water † men may see the
 walles whan it is fayr weder † cleer. In þat cytee lothi
 dwelte a lytyll while † þere was he made dronken of his

1. 3, †, to, cancelled C.

(1) Missing in C. Inserted from Eg.

doughtres & lay with hem & engendred of hem Moab
 & Amon And the cause whi his doughtres made him
 [f fol. 46 b] dronken & for to ly by hem was this: because þei ¹sawgh
 no man aboute hem but only here fader And þefore þei 4
 trowed þat god had destroyed all the world as he hadde
 don the cytees, as he had don before be Noeis flood,
 & þefore þei wolde ly with here fader for to haue issue &
 for to replenyssche the world azen with peple to restore 8
 the world azen be hem, for þei trowed þat þer had ben no
 mo men in all the world. And ȝif here fader had not ben
 dronken he hadde not yleye with hem. And the hiȝh
 abouen SEGOR men cleped it þanne EDOM And after men 12
 cleped it SEYR And after ydunee. Also at the right syde
 of pat dede see dwelleth ȝit the wif of loth in lykness of
 Lot's wife. of pat schee loket behynde hire whan the
 cytees sonken in to helle. This loth was Araāmes sone 16
 þat was brother to Abrahā, And Sarra Abrahames wif &
 Melcha Nachors wif weren sustren to the seyd loth.
 And the same sarra was of elde ^{xx}.iiij. ȝeer and .x. whan
 ysaac hire sone was goten on hire, And Abraham hadde 20
 another sone ysmael þat he gat vpon Agar his chambrere
 whan he was but .xiiij. ȝeer of elde. And whan ysaac
 his sone was .viij. dayes old Abraham his fader leet him
 Age of cir-
 cuncision
 among Jews
 and Muham-
 madans. ben circumcyded And ysmael with him þat was .xiiij. 24
 ȝeer old, wherfore the Iewes þat comen of ysaaces lyne
 ben circumcyded the .viij. day And the sarrazines þat
 comen of ysmaeles lyne ben circumcyded whan þei ben
 The mouth
 of Jordan. .xiiij. ȝeer of age. And ȝee schuȝ vndirstonde þat within 28
 the dede see renneth the flom Iordan & pere it dyeth, for
 it renneth no furþermore And þat is to a place þat is a
 myle fro the chirche of seynt Iohn the Baptist toward
 the west, a lytiȝ benethe the place where þat cristene 32
 men bathen hem comounly. And a myle from flom
 Jabbok. Jordan is the ryuere of laboch, the whiche Iacob passed
 ouer whan he cam fro Mesopotayme. This flom Iordan
 [2 fol. 47 a] is no ²gret ryuere but it is plentefous of gode fissch And 36
 it cometh out of the hiȝh of lyban be .ij. welles þat ben

- cleped Ior and Dan, and of þo .ij. welles hath it the
 name And it passeth be a lake þat is clept Maron and Merom.
 after it passeth by the see of Tyberye t passeth vnder the
 4 hilles of GELBOE. And þere is a fuþ faire vale bothe on
 þat o syde t on þat other of the same ryuere. And ⁽¹⁾
 gon the hilles of lyban aþ in lengthe vnto the desert of
 Pharan And þo hilles departen the kyngdom of surrye Lebanon
divides Syria
from
Phœnicia.
 8 and the contree of PHENESIE And vpon þo hilles growen
 trees of Cedre þat ben fuþ hye t þei beren longe apples t
 als grete as a mannes heued. And also this flom Iordan The course
of Jordan.
 departeþ the lond of Galilee t the lond of YDUMYE t the
 12 lond of BETRON. And þat renneth vnder ertie a gret
 weye vnto a fayre playn t a gret þat is clept MELDAN
 in SARMOYZ þat is to seye feyre or markett in here
 langage be cause þat þere is often feres in þat playn; And
 16 þere becometh the water gret t large. In þat playn is
 the tombe of Iob And in þat flom Iordan aboueseyd was The Baptism
of Christ.
 oure lord baptized of seynt Iohn And the voys of god the
 fader was herd seyenge: HIC EST FILIUS MEUS DILECTUS
 20 t CETERA, þat is to seye: this is my beloued sone, in the
 which I am wel plesed, hereth hym. And the holy gost
 alyghte vpon him in lykness of a coluer And so at his
 baptizynge was aþ the hool trynytee. And þorgh þat The river
crossed dry-
foot.
 24 flom passeden the children of Israel aþ drye feet And þei
 putten stones þere in the myddel place in tokene of the
 myracle þat the water withdrowgh him so. Also in þat
 flom Iordan NAAMAN of Syrie bathed him þat was fuþ Naaman's
cure.
 28 riche but he was meseþ t þere anon he toke his hele.
 Abouten the flom Iordan ben manye chirches where þat
 manye cristene men dwelleden And nygli þerto is the
 cytee of HAYLLA þat Iosue assayled t toke. ¹ Also beþonde AI.
[1 fol. 47 b]
 32 the flom Iordan is the vale of Mambre t þat is a fuþ fair
 vale. Also [from]⁽²⁾ the hiþ þat I spak of before where
 oure lord fasted .xl. dayes, a .ij. myle long [towards]⁽³⁾
 Galilee is a fair hiþ t an high [where]⁽⁴⁾ the enemy the Temptation
of Our Lord.
 36 fend bare oure lord the thriddle tyme to tempte him t
 (1) men, in C. (2) vpon, C. (3) from, C. (4) when, C.

schewede him aH the regiouns of the world t seyde: HEC
 OMNIA TIBI DABO SI CADENS ADORAUERIS ME, þat is to
 seyne: AH this schaff I ȝeue þe ȝif þou falle t worschipe
 me. Also fro the dede see to gon estward out of the 4
 marches of the holy lond þat is clept the lond of promys-
 sioun is a strong casteH and a fair in an hiH þat is clept
 KARAK EN SARMOYZ, þat is to seyne Ryally. þat casteH
 Krak, or
 Montroyal.
 let make kyng Baldwyn þat was kyng of France whan he 8
 had conquered þat lond t putte it into cristene mennes
 hondes for to kepe the contree; And for þat cause was it
 clept the Mownt riaH. And vnder it þere is a town þat
 hight SOBACH And þere aH abowte dwellen cristene men 12
 vnder trybute. Fro þens gon men to NAZARETH of the
 whiche oure lord bereth the surname, And fro þens þere
 is .iiij. iourneyes to Ierusalem t men gon be the prouynce
 of GALYLEE, be RAMATHA, be Sothym t be the high hiH 16
 of EFFRAIM, where Elchana t ANNE the moder of SamueH
 the prophete dwelled. þere was born this prophete
 And after his detli he was buryed at mountjoye as I haue
 Seyd ȝou before. And þan gon men to Sylo where the 20
 Arke of god with the relikes weren kept longe tyme
 vnder Ely the prophete; þere made the peple of Ebron
 sacrifice to oure lord t þei ȝolden vp here avowes And
 þere spak god first to SAMUELL and schewed him the 24
 mutacioun of ordre of presthode t the misterie of the
 sacrement And right nygh on the left syde 1 is GABAON
 t RAMA t BENIAMYN of the whiche holy writt speketh
 offe. And after men gon to Sychem sumtyme clept 28
 Sychar t þat is in the prouynce of Samaritanes t þere is a
 fuH fair vale t a fructnouse t þere is a fair cytee t a gode
 þat men clepen Neople. And from þens is a iorneye to
 Ierusalem And þere is the welle where oure lord spak to 32
 the womman of Samaritan And þer was wont to ben a
 chirche but it is beten down. Besyde þat welle kyng
 Roboas let make .IIJ. CALUEREN of gold t made hem to ben
 worschipt t put þat on at Dan t þat oper at BETEEL. 36
 And a myle from SYCHAR is the cytee of Deluze And in

Samuel's
 birthplace
 in Mount
 Ephraim.

Shiloh.

[1 fol. 48 a]

Sichem, or
 Nablus.

Luz.

- þat cytee dwelte ABRAHAM a certeyn tyme. SYCHEM is a
 .x. myle fro Ierusalem & it is clept Neople, þat is for to
 seyne the newe cytee. And nygh besyde is the tombe of
 4 Ioseph the sone of Iacob þat gouerned Egypt, For the
 Iewes baren his bones from Egypt & buried hem þere,
 And pider gon the Iewes often tyme in pilgrimage with
 gret deuocioun. In þat cytee was Dyne Iacobes doughter
 8 rauysscht for whom hire bretheren slouen many persones
 & diden many harmes to the cytee. And þere besyde is
 the hiß of GARASOUN where the Samaritanes maken here
 sacrificse; In þat hiß wolde Abraham haue sacrificed his
 12 sone ysaac. And þere besyde is the vale of DOTAYM & þere
 is the cisterne where Ioseph was cast in of his
 breperen which þei solden & þat is a .ij. myle fro SYCHAR.
 From þens gon men to SAMARYE þat men clepen now
 16 SEBAST And þat is the chief cytee of þat contree And it
 sytt betwene the hiß of AYGUES as Ierusalem doth. In
 that cytee was the sittynge of the .xij. tribes of Israel
 but the cytee is not now so gret as it was wont to be.
 20 þere was ¹buried seynt IOHN THE BAPTIST betwene .ij.
 prophetes; helyseus and ABDYAN, but he was beheded in
 the casteH of Macharyme besyde the dede see And after
 he was translated of his disciples & buried at SAMARIE
 24 And þere let IULIANUS APOSTATA dyggen him vp & let
 brennen his bones, for he was þat tyme Emperour, & let
 wyndwe the askes in the wynd; But the fynger þat
 schewed oure lord seyenge: ECCE AGNUS DEI, þat is to
 28 seyne: lo the lomb of god, þat nolde neuere brenne but
 is aH hol, þat fynger leet seynte Teele the holy virgyne
 be born in to the hiß of Sebast & þere maken men gret
 feste. In þat place was wont to ben a fair chirche &
 32 manye opere þere weren but þei ben aH beten down. þere
 was wont to ben the heed of seynt IOHN BAPTIST enclosed
 in the waH, but the Emperour THEODOSIE let drawe it
 out & fond it wrapped in a litiH cloth aH blody And
 36 so he leet it to be born to COSTANTYNOBLE, And
 zit at Costantynoble is the hynder partye of the heed.

The Tomb
of Joseph.

Mount
Gerizim.

Dothan.

Samarina, or
Sebaste.

The burial
of St. John
the Baptist.
[1 fol. 48 b]

St. John's
finger.

St. John's
head partly
in Con-
stantinople,
partly in
Rome.

Julian the
Apostate
had it
burned.

The charger
is at Genoa.

Which St.
John's head
is at
Amiens?

[fol. 49 a]

Well of Job.

The
Samaritan
sect.

Their creed
and sacred
books.

Their
clothing.

And the forpartie of the heed til vnder the chyn is at Rome in the chirche of seynt SILUESTRE, where ben Nonnes of an hundred ordres & it is ȝit aȝ broyllly as pough it were half brent, For the Emperour IULIANUS 4 aboueseyd of his cursedness & malice let brennen þat partie with the oþer bones & ȝit it scheweth. And this thing hath ben preued bothe be Popes & by Emperours. And the jowes benethie þat holden to the chyn & a partie 8 of the assches & the plater þat the hed was leyd in whan it was smyten of is at GENE, And the Geneweyes maken of it gret feste, And so don the Sarazynes also. And summen seyn þat the heed of seynt Iohn is at AMYAS in 12 Picardye And oþer men seyn þat it is the heed of seynt Iohn the bysschop; I wot nere, but god knoweth. ¹ But in what wyse þat men worschipe it the blessed seynt Iohn holt him apayd. Fro this cytee of SEBAST vnto 16 IERUSALEM is .xij. myle And betwene the hilles of þat contree þere is a welle þat .iiij. sithes in the ȝeer chaungeth his colour, somtyme grene somtyme reed somtyme cleer & somtyme trouble, And men clepen þat welle 20 IOB And the folk of þat contree þat men clepen SAMARITANES weren conuerted & baptized by the Apostles, but þei holden not wel here doctryne, And aȝ weys þei holden lawes by hem self, varyenge from cristene men, 24 from Sarrazines, Iewes & paynemes. & the samaritanes leeven wel in o god And þei seyn wel þat þer is but only o god þat aȝ formed & aȝ schaff deme And þei holden the bible after the lettre And þei vsen the psawtere 28 as the Iewes don And þei seyn þat þei ben the right sones of god, And among aȝ oþer folk þei seyn þat þei ben best beloued of god, And þat to hem belongeth the heritage þat god behighte to hise beloued children. And 32 þei han also dyuerse clothinge & schapp to loken on þan oþer folk han, for þei wrappen here hedes in red lynnene cloth, in difference from oþere. And the Sarazines wrappen here hedes in white lynnene cloth, And the 36

cristene men *pat* duellen in the contree wrappen hem in
blew of ynde, And the Iewes in *3elow cloth*. In *pat*
contree dwellen manye of the Iewes payenge trybute as
4 cristene men don And *3if 3ee* wil knowe the *lettres* *pat* the
Iewes vsen *pei ben suche* And the names *ben* As *pei*
clepen hem writen abouen in manere of here . A . B . C .

The Hebrew
alphabet.

[Another alphabet.]

OF THE PROUINCE OF GALILEE + WHERE
ANTECRIST SCHALL BEN BORN; OF NAZA-
RETH; OF THE AGE OF OURE LADY; OF
THE DAY OF DOOM, + OF THE CUSTOMES OF
IACOBITES, SURRYENES + OF THE VSAGES
OF GEORGYENES.

Ch. XIV.
[fol. 49 b]

8 FROM this contree of the samaritanes *pat* I haue
spoken of before gon men to the playnes of
GALILEE And men leuen the hilles on *pat o partye*.
And GALILEE is on of the prouynces of the holy lond,
And in *pat* prouynce is the cytee of NAYM + CAPHARNAUM
12 + CHOROSAYM and BETHSAYDA. In this BETHSAYDA was
seynt Peter + seint Andrew born And *pens a .iiij. myle*
is CHOROSAYM + .v. myle fro CHOROSAYM is the cytee of
CEDAR whereof the psauter speketh: ET HABITAU CUM
16 HABITANTIBUS CEDAR, *pat* is for to seye: And I haue
dwelled with the dwellynge men in Cedar. In CHORO-
SAYM schaff ANTECRIST be born, as summen seyn, And
oper men seyn he schaff be born in Babyloyn. For the
20 prophete seyth: DE BABILONIA COLUBER EXIET, QUI
TOTUM MUNDUM DEUORABIT, *pat* is to seyne: Out of
Babyloyn schal come a worm *pat* schal deuouren all the
world. This ANTECRIST schaff be norysscht in BETH-
24 SAYDA + he schaff regnen in CAPHARNAUM And perfore
seyth holy writt: VE TIBI CHOROSAYM, VE TIBI BETH-
SAYDA, VE TIBI CAPHARNAUM! *pat* is to seye: Wo be

Galilee.

Chorazin.

The birth-
place of
Antichrist.

to þe CHOROSAYM, Wo to þe BETHSAYDA, Wo to þe
 Cana of Galilee. CAPHARNAUM! And aH theise townes ben in the lond
 of GALILEE And also the CANE of GALILEE is .iiij. myle
 fro NAZARETH. Of þat cytee was SYMON CHANANEUS 4
 t his wif Canee of the which the holy Euuangelist
 [1 fol. 50 a] speketh offe. ¹ þere dide oure lord the firste myracle at
 Architri- the weddyng of Architriclyn whan he turned water in to
 clinus = ruler of the wyn. And in the ende of Galilee at the hilles was 8
 feast. the Arke of god taken t on þat oper syde is the mownt
 Endor, hendor or hermon And þere aboute goth the broke
 Kishon. of Torrens Cison þat somtyme was clept the broke
 Radumu. And þere besyde Barach þat was Abymelech 12
 Deborah. sone with sone of Delbore the prophetisse ouercam the
 oost of ydumea whan Cysara the kyng was slayn of
 GebeH the wif of Aber t chaced bezonde the flom Iordan
 be strengthe of swerd, zeb and zebec t Salmana t þere 16
 he slowgh hem. Also a .v. myle fro Naym is the cytee
 of Iezrael, þat somtyme was clept zarym, of the whiche
 Queen Iezabel the cursed queen was lady t queen þat
 Jezabel. toke away the vyne of Nabaoth he hire strengthe. 20
 Faste by þat cytee is the feld MAGEDE in the whiche
 the kyng Ioras was slayn of the kyng of Samarie And
 after was translated t buryed in the mount Syon. And
 a myle fro Iezrael ben the hilles of Gelboe, where Saul 24
 t Ionathas þat weren so faire dyeden, wherfore David
 cursed hem as holy writt seyth: MONTES GELBOE NEC
 ROS NEC FLUUIA t CETERA, þat is to seye: 3ee hilles of
 gelboe nouþer dew ne reyn com vpon 3ou. And a myle 28
 fro the hilles of Gelboe toward the est is the cytee
 of Cytople þat was clept before Bethsayn And vpon
 the walles of þat cytee was the hed of Saul honged.
 Afte gon men be the hiH besyde the pleynes of Galylee 32
 vnto Nazareth where was wont to ben a gret cytee and
 a fair, but now þere is not but a lytill village t houses
 a brood here t þere. And it is not walled t it sytt in
 a litiH valeye t þere ben hilles aH aboute. þere was 36

l. 6, speketh offe, repeated in C.

- 1 oure lady born, but sche was gotten at Ierusalem. And [1 fol. 50 b]
 because þat oure la[d]y was born at Nazareth þerfore bare
 oure lord his surname of þat town. þere toke Ioseph
 4 oure lady to wyf whan sche was .xiiij. ȝeere of age And The Ave
 þere Gabriell grette oure lady seyenge: Ave gracia plena Maria.
 dominus tecum, þat is to seyne: Heyl fuH of grace oure
 lord is with þe. And this salutacioun was don in a
 8 place of a gret awteer of a faire chirche þat was wont to
 be somtyme, but it is now aH downe. t men han made
 a lityH resceyt besyde a pylere of þat chirche for to
 resceyue the offrynges of pilgrymes And the sarrazines
 12 kepen þat place fuH derely for the profyte þat þei han The wicked
 þereofle And þei ben fuH wykked sarrazines t crueH t Saracens.
 more dispytous þan in ony oper place t han destroyed
 aH the chirches. þere nygh is Gabrielles welle where
 16 oure lord was wont to bathe him whan he was ȝong The well in
 And fro þat welle bare he water oftentyme to his moder which the
 And in þat welle sche wossch oftentyme the clowtes Infant
 of hire sone Ihesu crist, And fro Ierusalem vnto thider Christ
 20 is .iiij. iourneyes. At Nazareth was oure lord norisschit, bathed.
 Nazareth is als meche to seye as flour of the gardyn And
 be gode skyH may it ben clept flour, for þere was
 norisschit the flour of lyf, þat was crist Ihesu. And
 24 .iiij. myle fro Nazareth is þe cytee of Sephor be the weye
 þat goth fro Nazareth to Acon. And an half myle fro
 Nazareth is the lepe of oure [lord](1), for the Iewes ladden
 [him](2) vpon an high roche for to make [him](2) lepe
 28 down t haue slayn [him](3) but Ihesu passed amonges hem
 t lepte vpon another roche t ȝit ben the steppes of his
 feet sene in the roche where he allyghte. And þerfore
 seyn summen whan þei dreden hem of theses in ony
 32 weye or of ene²myes: IHESUS AUTEM TRANSIENS PER [2 fol. 51 a]
 MEDIUM ILLORUM IBAT, þat is to seyne: Ihesus forsothe
 passynge be the myddes of hem he wente, In tokene t
 mynde þat oure lord passed þorghout the Iewes crueltee
 36 t scaped sally fro hem, so surely mowe men passen the

(1) lady, C.

(2) hire, C.

(3) hire, C.

perile of thefes. And þan sey men .ij. vers of the
 psauter .iiij. sithes : IRRUAT SUPER EOS FORMIDO ⁊ PAUOR
 IN MAGNITUDE BRACHIJ TUI DOMINE. Fiant immobiles
 QUASI LAPIS DONEC PERTRANSEAT POPULUS TUUS DOMINE 4
 DONEC PERTRANSEAT POPULUS TUUS ISTE QUEM POSSEDISTI.

Our Lady's
 life. And þanne may men passe with outen perile. And 3ee
 schuH vnderstonde þat oure lady hadde child whan sche
 was .xv. 3eere old and sche was conuersant with hire 8
 sone .xxxiiij. 3eer ⁊ .iiij. monethes And after the passioun
 of oure lord sche lyuede .xxiiij. 3eer. Also fro Nazareth
 men gon to the mount Thabor ⁊ þat is a .iiij. myle ⁊ it
 is a fuH faire hiH ⁊ wel high, where was wont to ben 12
 a toun ⁊ many chirches but þei ben aH destroyed, but
 3it perē is a place þat men clepen the scole of god, where
 he was wont to techen his disciples ⁊ tolde hem the
 priuytees of heuene. At the foot of þat hiH Melchisedech 16
 þat was kyng of Salem in the turninge of þat hiH mette
 Abraham in comynge azen from the bataylle whan he
 had slayn Abymelech ⁊ pis Melchisedech was bothe kyng
 ⁊ prest of Salem þat now is cleped Ierusalem. In þat 20
 hiH Thabor oure lord transfigured him before seynt
 Peter seynt Iohn and seynt Iame And pere þei sawgh
 gostly Moyses ⁊ Elye the prophetes beside hem And
 þerfore seyde seynt Peter : DOMINE BONUM EST NOS HIC 24
 ESSE, FACIAMUS HIC TRIA TABERNACULA, þat is to seye :
 Lord it is gode for vs to ben here, make wee here .iiij.
 [1 fol. 51 b] dwellyng places. And pere herd þei a voys of the fadir 1þat
 seyde : HIC EST FILIUS MEUS DILECTUS IN QUO MIHI BENE 28
 COMPLACUI. And oure lord defended hem þat þei scholde
 not teH þat avisioun til þat he were rysen from deth to lyf.

Doomsday. In þat hiH ⁊ in þat same place at the day of doom .iiij.
 Aungeles with .iiij. trompes schuH blowen ⁊ reysen aH 32
 men þat hadden suffred deth sith that the world was
 formed from deth to lyue. And schuH comen in body
 [and] (1) soule to juggement before the face of oure lord in
 the vale of Iosaphath And the doom schafH ben on Estre 36

(1) Missing, C.

day, such tyme as oure lord aroos, And the dom schal
 begyne such houre as oure [lord]⁽¹⁾ descended to heH t
 dispoyled it. For at such houre schal he despoyle the
 4 world t lede his chosene to blisse t the opere schaf he
 condempne to perpetueH peynes. And panne schaf euery
 man haue after his dissert ouper gode or euyH but 3if the
 mercy of god passe his rightwisness. Also a myle from
 8 mount Thabor is the mount heremōn t pere was the cytee
 of Naym. Before the 3ate of pat cytee reysed oure lord
 the wydewes sone pat had no mo children. Also .iiij.
 myle fro Nazareth is the casteH Saffra of the whiche the
 12 sonēs of zebedee t the sonēs of Alphee weren. Also a .vij.
 myle fro Nazareth is the mount kayn t vnder pat is a
 welle And besyde pat welle lamech Noes fader slough
 kaym with an arwe. For this kaym wente porgh breres
 16 t bussches as a wylde best t he had lyued fro the tyme
 of Adam his fadir vnto the tyme of Noe t so he lyuede
 nygh to .M.M. 3eer, And this Lamech was aH blynd for
 elde. Fro Saffra me goth to the see of Galylee t to the
 20 cytee of Tyberye pat sytt vpon the same see And aH
 be it pat men clepen it a see 3it is it nouper see ne arm of
 the see, for it is but ¹a stank of fresch water pat is in
 lengthe .c. furlonges t of brede .xl. furlonges t hath within
 24 him gret plentee of gode fissch t renneth into flom Iordan.
 The cytee is not fuH gret but it hath gode bathes within
 him And pere as the flom Iordan parteth fro the see
 of Galilee is a gret brigge where men passen from the lond
 28 of promysioun to the lond of kyng Baazan t the lond of
 Gerasentz pat ben aboute the flom Iordan And the begyn-
 nyng of the see of Tyberie. And fro pens may men
 go to Damask in .iiij. dayes be the kyngdom of Traconye,
 32 the whiche kyngdom lasteth fro mount heremon to the
 see of Galilee or to the see of Tyberie or to the see of
 Ienazareth t aH is o see, And this [is] the stank pat I
 haue told 3ou, But it chaungeth þus the name for the names
 36 of the cytees pat sytten besyde hem. Vpon pat see wente

Hermōn and
the city of
Naym.

Mount Cain.

The Sen of
Galilee is
only a lake.
[f fol. 52 a]

The city of
Tiberias.

Bashan and
Gerasa
beyond
Jordan.

(1) Missing, C.

Our Lord
walked on
the sea.

The net full
of fishes.

The miracle
of the loaves
and fishes.

A dart cast
at Our Lord
grows to a
tree.

[1 fol. 52 b]

Capernaum
and Sephor.

City of Dan.

Cesarea
Philippi.

Extent of
the Holy
Land.

oure lord drye feet And *pere* he toke vp seynt *Peter* whan
he began to drenche *within þat* see + seyde to him :
MODICE FIDEI, QUARE DUBITASTI ? And after his resur-
rexioun oure lord appered on *þat* see to his disciples 4
+ bad hem fysschen + filled aH the nett full of gret
fissches. In *þat* see rowed oure lord often tyme +
pere he called to him seynt *Peter*, seynt *Andrew*, seynt
Iames + seynt *Iohn* thē sones of *zebedee*. In *þat* cytee 8
of *Tyberie* is the table vpon the whiche oure lord eete
vpon *with* his disciples after his resurrexioun + þei knewen
him in brekyng of bred as the gospeH seyth : ET COGNO-
UERUNT EUM IN FRACTIONE PANIS. And nygh *þat* cytee 12
of *Tyberie* is the hiH where oure lord fedde .v. Mit
persones *with* .v. barly loues + .ij. fissches. In *þat* cytee
a man cast an brennyng dart in wratthe after oure
lord + the hed smot in to the erthe + wax grene + it 16
growed to a gret tree + 13it it groweth + the bark *pere* of
is aH lyk coles. Also in the hed of *þat* see of *Galylee*
toward the *Septemtryon* is a strong castel + an high *þat*
hight *Saphor* + fast beside it is *CAPHARNAUM* ; *with* 20
in the lond of *promyssioun* is not so strong a casteH
+ *pere* is a gode toun benethe *þat* is clept also *Saphor*.
In *þat* castel seynt *Anne* oure ladyes moder was born
And *pere* benethe was *Centurioes* hous. *þat* contree 24
is clept the *Galilee* of folk *þat* weren taken to tribute
of *Sabulon* + of *Neptalym*. And in *azen* comynge
fro *þat* casteH a .xxx. myle is the cytee of *Dan þat*
sontyme was clept *Belynas* or *Cesaire Philippon*, *þat* sytt 28
at the foot of the mount of *lyban*, where the flom *Iordan*
begynneth. *pere* begynneth the lond of *promyssioun* +
dureth vnto *Bersabee* in lengthe in goynge toward the
north into the South + it conteyneth wel a .ix. myles. + of 32
lengthe, *þat* is to seye fro *Iericho* vnto *Iaffe*, + *þat* con-
teyneth a .xl. myle of *lombardy* or of oure contree *þat* ben
also lytyH myles ; þei be not myles of *Gascoyne* ne of
the prouynce of *Almayne*, where ben grete myles. And 36
wite 3e weH *þat* the lond of *promyssioun* is in *Sirye* For

- the Reme of Syrye dureth fro the desertes of Arabye vnto Cegyle And *pat* is Ermony the grete, *pat* is to seyne fro the south to the north. t fro the est to the
- 4 west it dureth fro the grete desertes of Arabye vnto the west see. But in *pat* Reme of Syrie is the kyngdom of Iudee t many o^{per} prouynces as Palestyne, Galilee, lityH Cilicye t many othere. In *pat* contree t o^{per} contrees
- 8 bezonde *pei* han a custom whan *pei* schuH vsen werre t whan men holden sege abouten cytee or casteH t *pei* withjnnen dur not senden out messagers ¹with *lettres* from lord to lord for to aske sokour *pei* maken here
- 12 *lettres* t bynden hem to the nekke of a coluer t leten the coluer flee t the colueren ben so taughte *pat* *pei* fleeen with *po* *lettres* to the verry place *pat* men wolde sende hem to. For the colueres ben noryscht in *po* places where
- 16 *pei* ben sent to t *pei* senden hem *pus* for to beren here *lettres*. And the colueres retournen azen whereas *pei* ben norisscht t so *pei* don comounly. And *zee* schuH vnderstonde *pat* amonges the sarazines o part t other,
- 20 duellen many cristene men of many maneres t dyuerse names t aH ben baptized t han dyuerse lawes t dyuerse customes. But aH beleuen in god the fader t the sone t the holy gost, But aH weys fayle *pei* in somme artices
- 24 of oure feyth. Somme of *peise* ben clept Iacobytes for seynt Iame conuerted hem t seynt Iohn baptized hem; *pei* seyn *pat* a man schal maken his confessioun only to god t not to a man, for only to him scholde man
- 28 zelden him gylty of aH *pat* he hath mysdon. Ne god ordeyned not ne neuer deuysed ne the prophete nouthier *pat* a man scholde schryuen him to another, as *pei* seyn but only to god, as Moyses writeth in the Bible t as
- 32 David seyth in the psawter boke: CONFITEBOR TIBI DOMINE IN TOTO CORDE MEQ, And: DELICTUM MEUM TIBI COGNITUM FECI t: DEUS MEUS ES TU t CONFITEBOR TIBI, And: QUONIAM COGITATIO HOMINIS CONFITEBITUR
- 36 TIBI t CETERA. For *pei* knowen aH the bible t the psautere t *perfore* allegge *pei* so the *lettre* but *pei* alleggen not the

Syria extends from Arabia to Cilicia.

Its divisions.

The pigeon post.

[fol. 53 a]

The pigeons fly home.

Variety of Christian sects in the East.

Jacobites.

Their views on confession.

The psalms on confession.

The Church
Fathers.

[¹ fol. 53 b]

Confession
in the smoke
of incense.

St. Peter
introduced
confession to
the priest,

who is the
physician
of souls.

Syrians hold
an inter-
mediate
position.
Consecra-
tion of
unleavened
bread.

Georgians.

Various
shapes of
their
tonsures.

[² fol. 54 a]

Auctoritees þus in latyn but in here langage full appertely
 ⁊ seyn wel þat David ⁊ opere prophetes seyn it. Natheles
 seynt Austyn ⁊ seynt Gregory seyn þus, AUGUSTINUS:
 QUI SCELERA SUA COGITAT ⁊ CONUERSUS FUERIT VENIAM 4
 [fol. 53 b] SIBI CREDAT. ¹ Gregorius: DOMINUS POCIUS MENTEM QUAM
 VERBA RESPICIT. And seynt Hillary seyth: LONGORUM
 TEMPORUM CRIMINA IN ICTU OCULI PEREUNT SI CORDIS
 NATA FUERIT CONPUNCTIO. And for suche auctoritees þei 8
 seyn þat only to god schaff a man knowleche his de-
 fautes, zeldyng him self gylty ⁊ cryenge him mercy ⁊
 behotyng to him to amende himself. And perfore
 whan þei wil schryuen hem þei taken fyre ⁊ sette it 12
 besyde hem ⁊ casten þer in poudre of frankencens ⁊ in
 the smoke þerof þei schryuen hem to god ⁊ cryen him
 mercy. But soth it is þat this confessioun was first ⁊
 kyndely, but seynt peter the apostle ⁊ þei þat camen after 16
 him han ordeynd to make here confessioun to man
 ⁊ be gode resoun. For þei perceyueden wel þat no
 sykness was curable, gode medycyne to leye þerto but
 zif men knewen the nature of the maladye. And also 20
 no man may zeuen couenable medycyne but zif he knowe
 the qualitee of the dede. For o synne may ben gretter
 in o man þan in another ⁊ in o place ⁊ in o tyme þan
 in another ⁊ perfore it behoveth him þat he knowe the 24
 kynde of the dede ⁊ þerevpon to zeuen him penance.
 þere ben opere þat ben clept SURIENES and þei holden
 the beleefe amonges vs ⁊ of hem of Grece And þei vsen
 aȝ berdes as men of Grece don ⁊ þei maken the sacrement 28
 of therf bred ⁊ in here langage þei vsen lettres of Sarazines,
 but after the misterie of holy chirche thei vsen lettres
 of Grece ⁊ þei maken here confessioun right as the
 Iacobytes don. þere ben opere þat men clepen GEORGYENES 32
 þat seynt George conuerted ⁊ him þei worschipen more
 þan any other seynt ⁊ to him þei crien for help ⁊ þei
 camen out of the Reme of George; þeise folk vsen crounes
 schauen. ² The clerkes han rounde crounes ⁊ the lewed 36
 men han crounes aȝ square ⁊ þei holden cristene lawe

as don þei of Grece of whom I haue spoken of before.
 Othere pere ben þat men clepen cristene men of gyrdynge
 for þei ben aH gyrt abouen. And þer ben opere þat
 4 men clepen Nestoryenes, And summe Arryenes, Summe
 Nubyenes, Summe of Grees, summe of Ynde t summe
 of Prestre Iohnes lond. And aH þeise han manye
 articles of oure feyth t to othere þei ben varyaunt t of
 8 here variance were to longe to telle t so I wil leue as
 for the tyme withouten more spekyng of hem.

Christians of
girding and
other sects.

OF THE CYTEE OF DAMASCE; OF .IIJ. Ch. xv.
 WEYES TO IERUSALEM: ON BE LONDE t BE
 SEE, ANOTHER MORE BE LONDE þAN BE
 SEE, AND THE THRIDDE WEYE TO IERU-
 SALEM: ALE BE LONDE.

NOW after þat I haue told 3ou sum partye of folk in
 the contrees before [said] ⁽¹⁾ now wil I turnen azen
 12 to my weye for to turnen azen on this half. þanne whoso
 wil go fro the lond of GALILEE of þat þat I haue spoke for
 to come azen on this half, men comen azen be Damasce þat
 is a fuH fayr cytee t fuH noble t fuH of aH marchandise
 16 And a .iiij. iorneyes long fro the see t a .v. iorneyes fro
 Ierusalem. But vpon Camaylles / mules / hors / drome-
 daries t oper bestes men caryen here marchandise thider,
 And thider comen the marchauntes with marchandise be
 20 see from ynde, persee, Caldee Ermonye t of manye opere
 kyngdomes. This cytee founded Helizeus Damascus þat
 was 3oman t despenser of Abraham before þat ysaac was
 born, for he thoughte for to haue ben Abrahames heir
 24 t he named the toun after his surname Damasce. And
 in þat place where Damasc was ¹ founded kaym slough
 Abel his broþer And besyde damasc is the mount Seyr.
 In þat cytee of Damasce þer is gret plentee of welles And
 28 within the cytee t withoute ben many fayre gardynes
 t of dyuerse frutes. Non opere cytee is not lyche in

The way
from the
Holy Land
to Europe.

Damascus.

Merchants
from all
parts meet
here.
Its epony-
mous hero
Eliezer.

[fol 54 b]

Its fair
gardens.

(1) Missing, C.

St. Paul a
physician,
first of
bodies, then
of souls.

The Vision
of St. Paul.

Our Lady of
Sardenak.

The miracu-
lous image.

comparisoun to it of faire gardynes + of faire desportes.
The cytee is gret + full of peple + wel walled with double
walles. And þere ben manye Phisicyens And seint Poul
himself was þere a phisicien for to kepen mennes bodyes 4
in hele before he was conuerted + after þat he was
phisicien of soules. And seynt luk the Euangelist was
disciple of seynt Poul for to lerne phisik + many opere.
For seint Poul held þanne scole of phisik. And neere 8
beside damasce was he conuerted + after his conuersioun
he duelte in þat cytee .iiij. dayes withouten sight + with-
outen mete or drinke And in þo .iiij. dayes he was
ravisschit to heuene + þere he saugh many preuytees of 12
oure lord. And faste beside damasce is the casteH of
Arkes þat is bothe fair + strong. From Damasce men
comen azen be oure lady of Sardenak, þat is a .v. myle
on this half damasce + it sytt vpon a roche + it is a 16
full faire place + it semeth a casteH for þere was wont to
ben a casteH, but it is now a full faire chirche. And
þere withinne ben monkes + nonnes cristene And þer is a
vowt vnder the chirche where þat cristene men duellen 20
also + þei han many gode vynes. And in the chirche
behynde the high awtere in the waH is a table of blak
wode on the whiche somtyme was depeynted an ymage
of oure lady þat turneth into flesch, but now the ymage 24
scheweth but litiH. But aH weys be the grace of god þe

[A long gap here occurs in the Cotton MS. As the only alterna-
tive text is in a more Northern dialect, we print it in appendix.]

[fol. 55 a]
Evil habits
of the
Tartars.

+ þei eten houndes, cattes, ratouns + aH opere wyld
bestes. And þei haue no wode or eH lytyH And þerfore
þei warmen + sethen here mete with hors dong + cow 28
dong + of oper bestes dryed azenst the sonne. And
princes + opere eten not but ones in the day + þat but

þei helth every man steeves in his hous +
in þe steeves þei haue den here occupacions + þei þei may-
l. 6. 7 p 84

- lytiH t þei ben right foule folk t of euyl kynde. And
 in somer be aH þo contrees fallen many tempestes t many
 hidouse thondres t leytes And slen meche peple t bestes
 4 also fuH oftentyme. And sodeynly is þere passynge hete t
 sodeynly also passynge cold And it is the foulest contree
 t the most cursed and the porest þat men knowen. And
 here prince þat gouerneth þat contree þat þei clepen
 8 BATHO, duelletH at the cytee of Orda. And treuly no
 gode man scholde not duellen in þat contre, For the
 lond t the contree is not worthi houndes to dueH june;
 It were a gode contree to sowen june thristeH t breres
 12 t broom t thornes t breres, t for non oþer ping is it not
 good. Natheles þere is gode lond in sum place but it
 is pure litiH as men seyn. I haue not ben in þat contre
 ne be þo weyes but I haue ben at oþer londes þat marchen
 16 to þo contreyes As in the lond of Russye t in the lond of
 Nyflan t in the reme of Crako t of lette t in the reme of
 Daresten t in manye oþer places þat marchen to þo costes,
 but I wente neuer be þat weye to Ierusalem, Wherfore I
 20 may not wel teH þou the manere. But ȝif this matiere
 plese to ony worthi man þat hath gon be þat weye he
 may telle it ȝif him lyke to þat entent þat þo þat wolen go
 by þat weye and maken here viage be þo costes mowen
 24 knowen what weye is þere. For noman may passe be þat
 weye godely but in ¹tyme of wynter for the perilous
 watres t wykkede mareys þat ben in þo contrees, þat
 noman may passe but ȝif it be strong frost t snowe
 28 abouen, for ȝif the snow ne were men myght not gon vp
 on the yse ne hors ne carre nouþer t it is wel a .iij.
 iourneyes of suche weye to passe from Prusse to the
 lond of sarazin habitable. And it behoueth to the
 32 cristene men þat schuH werre aȝen hem euery ȝeer to bere
 here vitaylles *with* hem, for þei schuH fynde þere no good,
 And þan most þei let carye here vitaylle vpon the yse *with*
 carres þat haue no wheelles þat þei clepen Seleyes, And als
 36 longe as here vitailles lasten þei may abyde þere but no
 longer, For þere schuH þei fynde no wight þat wil selle

Wretched
climate of
their
country.

Batu, khan
of the
Golden
Horde.

Only weeds
will grow
there.

Russia,
Livonia,
Cracow,
Lithuania
and
Daresten.

The marshes
can only be
passed in
winter, on
the ice.

[fol. 55 b]

Sledges or
sleighs for
moving sup-
plies over
the ice.

The spies
call the
warriors
together
when
strangers
pass.

The natives
live near
their stoves.

Why it is
cold in the
North and
hot in the
South.

hem only vitaille or any thing. And whan the spyes seen
ony cristene men comen vpon hem þei rennen to the
townes t cryen with a lowd voys KERRA KERRA KERRA
t þan anon þei armen hem t assemble hem togydere. 4
And 3ee schuH vnderstonde þat it freseth more strongly
in þo contrees þan on this half t þerfore hath euery man
stewes in his hous t in þo stewes þei eten t don here
occupaciouns aH þat þei may. For þat is at the north 8
parties þat men clepen the septentrioneH where it is aH
only cold, For the sonne is but lytiH or non toward þo
contreyes t þerfore in the Septemtryon þat is verry north
is the lond so cold þat noman may dueH þere t in the 12
contrarye toward the south it is so hoot þat noman ne
may dueH þere, be cause þat the sonne whan he is
vpon the South casteth his bemes aH streght vpon þat
partye. 16

Ch. XVI. OF THE CUSTOMES OF SARASINES, t OF HIRE
LAWE, t HOW THE SOUDAN ARRESOND ME
AUTOUR OF THIS BOOK, AND OF THE BE
GYNNYNGE OF MACHOMETE.

The religion
of Saracens.
[¹ fol. 56 a]
The Coran.

Paradise
according to
Muhamma-
dans.

NOW because þat I haue spoken of sarazines t of here
contre now 3if 3ee wil knowe a partye of here lawe
t of here ¹beleue I schaH tell 3ou after þat here book þat
is clept ALKARON telleth, And summen clepen þat book 20
MESHAF t summe clepen it HARME after the dyuerse
langages of the contree, The whiche book Machamete toke
hem. in the whiche boke among oþer thinges is writen, as
I haue often tyme seen t radd, þat the gode schuH gon to 24
paradys t the euele to helle t þat beleueu aH sarazines.
And 3if a man aske hem what paradys þei menen þei seyn
to paradys þat is a place of delytes where men schuH
fynde aH maner of frutes in aH cesouns t ryueres rennynge 28
of mylk t hony t of wyn t of swete water t þat þei schuH
haue faire houses t noble euery man after his dissert made
of precyous stones t of gold t of syluer. And þat euery

man schaff haue .iiij.^{xx}. wyfes aH maydenes t he schaff haue
 ado euery day with hem t 3it he schaff fynden hem aH
 weys maydenes. Also pei beleeuē t speken gladly of the
 4 virgine Marie t of the Incarnacioun And pei seyn pat
 Marie was taught of the Angel t pat GabrieH seyde to
 hire pat sche was forchosen from the begynnynge of the
 world t pat he schewed to hire the Incarnacioun of Ihesu
 8 crist t pat sche conceyued t bare child mayden t pat
 wytnesseth here boke. t pei seyn also pat Ihesu crist
 spak als sone as he was born t pat he was an holy
 prophete t a trewe in woord t dede t meke t pytous
 12 t rightfuH t with outen any vyce. And pei seyn also
 pat whan the Angel schewed the Incarnacioun of crist
 vnto Marie sche was 3ong t had gret drede. For pere was
 panne an enchauntour in the contree pat deled with
 16 wycheecraft pat men clepten Taknia pat be his enchaunte-
 mentes cowde make him in lykness of an Angel t wente
 often tymes t lay with maydenes t perfore Marie dredde
 lest it hadde ben Taknia pat cam for to desceyue the
 20 maydenes. And perfore sche coniured the Angel pat he
 scholde teH hire 3if it were he or nō And the angel
 answerde t seyde pat sche scholde haue no drede of him
 for he was verry messenger of Ihesu crist. Also here book
 24 seyth pat whan pat sche had childed vnder a palme tre
 sche had gret schame pat sche hadde a child t sche grette
 t seyde pat sche wolde pat sche hadde ben ded; And
 anon the child spak to hire t comforted hire t seyde
 28 Moder ne dysmaye pe nought, for god hath hidd in pe his
 preuytees for the saluacioun of the world. And in othere
 many places seyth here ALKARON pat Ihesu crist spak als
 sone as he was born. And pat book seyth also pat Ihesu
 32 was sent from god aH myghty for to ben myrour t
 ensample t tokne to alle men. And the Alkaron seyth
 also of the day of doom, how god schal come to deme aH
 maner of folk t the gode he schaff drawn on his syde
 36 t putte hem into blisse, And the wykkede he schal
 condempne to the peynes of heH. And amonges aH

Teaching of
the Coran
on the Virgin
and the
Incarnation.

The Sara-
cens believe
Christ to be
free from
sin.

Mary mis-
took Gabriel
for the
enchanter
Taknia, who
deceived
maidens.

[fol. 56 b]

Christ com-
forts his
Mother as
soon as born.

Perfections
of Iesus.

The Coran's
touching on
Doomsday.

Jesus was
more than
prophet.

The Rama-
dan fast.
[1 fol. 67 a]

The Coran
against the
Jews.

The Sara-
cens believe
Judas
Iscariot to
have been
crucified
instead of
Christ.

for God can-
not have
allowed the
Innocent to
suffer.

Many points
of agreement
between the
creeds of
Saracens
and Chris-
tians.

prophetes Ihesu was the most excellent t the moste
worthi next god, And þat he made the gospelles in the
whiche is gode doctryne t helefuH, full of c[h]aritee⁽¹⁾ t
sothfastness t trewe prechinge to hem þat beleuen in god 4
And þat he was a verry prophete t more þan a prophete
t lyued withouten synne t 3af syght to þe blynde t helede
the lepres t reysede dede men t steigh to heuene. And
whan þei mowe holden the boke of the gospelles of oure 8
lord writen t namely MISSUS EST ANGELUS GABRIEL, þat
gospel þei seyn þo þat ben lettred often tymes in here
orisouns t þei kissen it t worschipen it with gret
deuocioun. þei fasten an hool moneth in the 3eer t eten 12
nought but be nyghte¹ t þei kepen hem from here wyfes
aH þat moneth. But the seke men be not constreyned to
þat fast. Also this book spekth of Iewes t seyth þat þei
ben cursed for þei wolde not beleuen þat Ihesu crist was 16
comen of god t þat þei lyeden falsely on Marie t on hire
sone Ihesu crist seyenge þat þei hadden crucefyed Ihesu
the sone of Marie. For he was neuere crucefyed as þei
seyn, but þat god made him to stye vp to him withouten 20
deth t withouten moye, But he transfigured his lykness
into IUDAS SCARIOTH t him crucefyeden the Iewes t
wenden þat it had ben Ihesus But Ihesu steygh to
heuenes aH quyk t þefore þei seyn þat the cristene men 24
erren t han no gode knouleche of this t þat þei beleuen
folyly t falsly þat Ihesu crist was crucefyed. And þei
seyn 3it þat, t he had ben crucefyed, þat god had don agen
his rightwisness for to suffre Ihesu crist þat was Innocent 28
to ben put vpon the cros withouten gylt. And in this
article þei seyn þat wee faylen t þat the gret rightwisness
of god ne myhte not suffre so gret a wrong. And in this
fayleth here feyth, For þei knoulechen wel þat the werkis 32
of Ihesu crist ben gode t his wordes t his dedes t his
doctryne be his gospelles weren trewe t his meracles also
trewe t the blessedde virgine Marie is good t holy mayden
before t after the birthe of Ihesu crist, And þat aH þo þat 36

(1) claritee, C.

- beleuen perfectly in god schul ben saued. And he cause
 þat þei gon so ny oure feyth þei ben lyghtly conuerted to
 cristene lawe whan men preche hem And schewen hem dis-
 4 tinctly the lawe of Ihesu crist t whan [men]⁽¹⁾ tellen hem
 of the prophecyes. And also þei seyn þat þei knowen wel
 be the prophecyes þat the lawe of Machomete schaff fayte
 as ¹the lawe of the Iewes dide And þat the lawe of cristene
 8 peple schaff laste to the day of doom. And ȝif ony man
 aske hem what is here beleue, þei answeren þus t in
 this forme: Wee beleuen god formyour of heuene t of
 erthie t of aH opere thinges þat he made t withouten him
 12 is no thing made. And we beleuen of thay of doom t þat
 euery man schaff haue his meryte after he hath disserued
 And we beleue it for soth aH þat god hath seyde be the
 mouthes of his prophetes. Also Machomet commanded in
 16 his ALKARON þat euery man scholde haue .ij. wyfes or
 .iiij. or .iiij. but now þei taken vnto .ix. t of lemmannes als
 manye as he may susteyne. And ȝif ony of here wifes mys
 beren hem aȝenst hire husbonde he may caste hire out
 20 of his hous t departe fro him t take anoþer, But he schaff
 departe with hire of his godes. Also whan men speken
 to hem of the fader t of the sone t of the holy gost þei
 seyn þat þei ben .iiij. persones, but not o god, For here
 24 Alkaron speketh not of the trynyte. But þei seyn wel
 þat god hath specie t eH were he dowmb t god
 hath also a spirit þei knowen wel for eH þei seyn he were
 not on lyue. And whan men speken to hem of the
 28 Incarnacioun how þat be the word of the Angel god sente
 his wysdom in to erthe t envmbred him in the virgyne
 Marie t be the woord of god schuff þe dede ben reysed
 at the day of doom, þei seyn þat it is soth t þat the woord
 32 of god hath gret strengthe, And þei seyn þat whoso knew
 not þe woord of god he scholde not knowe god. And þei
 seyn also þat Ihesu crist is the woord of god t so seyth hire
 ALKARON, where it seyth þat the Angel spak to Marie

When well
taught, they
are easily
converted.

[fol. 57 b]

They believe
in God, in
Doomsday
and in the
prophets.

Polygamy.

Divorce.

The Sara-
cens allow
the three
persons of
the Trinity,
but deny
that they
are one God.

The Word.

The Spirit.

⁽¹⁾ Missing, C.

l. 12, thay = the day, phonetic or scribal ?

[fol. 58 a] and seyde : Marie, god schaff preche þe the ¹gospeH be the woord of his mowth t his name schaff be clept Ihesu crist. And þei seyn also þat Abraham was frend to god And þat Moyses was familier spekere with god t Ihesu 4 crist was the woord t the spirit of god t þat Machomete was right messenger of god. And þei seyn þat of theise .iiij. Ihesu was the most worthi t the most excellent t the most gret so þat þei han many gode articles of oure feyth, 8 aH be it þat þei haue no parfite lawe t feyth as cristene men han. t þefore ben þei lightly conuerted t namely þo þat vnderstonden the scriptures t the prophecyes, For þei han the gospelles t the prophecies t the byble writen 12 in here langage. Wherefore þei conen meche of holy wrytt, but þei vnderstonde it not but after the lettre t so don the Iewes. For þei vndirstonde not the lettre gostly but bodyly t þefore ben þei repreued of þe wise þat gostly 16 vnderstonden it. And þefore seyth Seynt Poul : LITERA OCCIDIT, SPIRITUS AUTEM VIVIIFICAT. Also the sarazines seyn þat the Iewes ben cursed for þei han defouled the lawe þat god sente hem be Moyses, And the cristene ben 20 cursed also, as þei seyn, for þei kepen not the commandementes t the preceptes of the gospeH þat Ihesu crist taughte hem. And þefore I schaff tell þou what the Soudan tolde me vpon a day in his chambre. He leet 24 voyden out of his chambre aH maner of men, lordes t opere, for he wolde speke with me in conseiH. And þere he asked me how the cristene men gouerned hem in oure contree, and I seyde him right wel, thonked be god. t he 28 seyde me treulych nay, for 3ee cristene men ne recche right noght how vntrewly to serue god ; 3ee scholde 3euen ensample to the lewed peple for to do wel t 3ee 3euen hem ensample to don euyH. for the comownes vpon 32 festyfuH dayes whan þei scholden gon to chirche ² to serue god, þan gon þei to tauernes t ben þere in glotony aH þe day t aH nyght t eten t drynken as bestes þat haue no resoun t wite not whan þei haue ynow. And also the cristene 36 men enforcen hem in aH maneres þat þei mowen for to

Christ is better than Abraham, Moses and Mahomet.

They interpret Holy Writ literally, not spiritually, like the wise.

Christians blamed for disobeying their own religion.

Churchmen give bad example.

Therefore the commons spend their holidays in gluttony.

[² fol. 58 b]

- fighten t for to desceyuen þat on þat other, And pere-
 withaH þei ben so proude þat þei knowen not how to ben
 clothed, now long, now schort, now streyt, now large,
 4 now swerded, now daggered t in aH manere gyses. þei
 scholden ben symple meke t trewe t fuH of almesdede as
 Ihesu was in whom þei trowe, but þei ben aH the con-
 trarie t euere enclyned to the euyH t to don euyH. And
 8 þei ben so coueytous þat for a lytyH syluer þei sellen
 here doughtres, here sustres t here owne wyfes to putten
 hem to leccherie, And on withdraweth the wif of another
 t non of hem holdeth feyth to another, but þei defoulen
 12 here lawe þat Ihesu crist betook hem to kepe for here
 saluacioun. And þus for here synnes han þei lost aH
 this lond þat wee holden. For for hire synnes here god
 hath taken hem in to oure hondes, noght only be strengthe
 16 of oureself, but for here synnes. For wee knowen wel in
 verry soth þat whan 3ee seruen god god wil helpe 3ou,
 And whan he is with 3ou noman may ben azenst 3ou.
 And þat knowe we wel be oure prophecyes, þat cristene
 20 men schuH wynnen azen this lond out of oure hondes
 whan þei seruen god more deuoutly. But als longe as þei
 ben of foul t of vnclene lyvyng as þei ben now wee haue
 no drede of hem in no kynde, for here god wil not helpen
 24 hem in no wise. And þan I asked him how he knew the
 state of aH cristene men t he answerde me þat he knew
 aH the state of aH contres of cristene kynges t princes
 t the state of the comounes also be his messangeres, þat
 28 he sente to aH londes in manere as þei weren marchauntes
 of precyous stones, of clothes of gold t of othere¹ thinges
 for to knowen the manere of euery contree amonges
 cristenemen. And þan he leet clepe in aH the lordes þat
 32 he made voyden first out of his chambre t pere he schewed
 me .iiij. þat weren grete lordes in the contree þat tolden
 me of my contree t of manye oþer cristene contrees als wel
 as þei had ben of the same contree t þei spak frensch
 36 right wel t the sowdan also, whereof I had gret meruaylle.
 Allas, þat it is gret schlaundre to oure feith t to oure lawe,

The pride of
fashions in
dress.

Immorality.

The Holy
Land was
lost through
sin,

and shall be
regained
through
righteous-
ness.

Saracen
informers
report to
the Sowdan
on the state
of Christian
countries.

[fol. 59 a]

The Sowdan
and his lords
speak
French.

What a
shame for us
to be re-
proved by
unbelievers!

The Sara-
cens are
loyal to their
religion.

Mahomet
first was a
camel-
driver.

His first
miracle.

[fol. 59 b]

The Koreish.

Khadijdjah.

Fits of the
falling
sickness.

whan folk þat ben withouten lawe schuþ repreuen vs t
vndernemen vs of oure synnes, And þei þat scholden ben
conuerted to crist t to the lawe of Ihesu be oure gode
ensamples t be oure acceptable lif to god, t so conuerted 4
to the lawe of Ihesu crist, ben þorgh oure wykkedness t
euyþ lyuynge fer fro vs t straungeres fro the holy t verry
beleeeve schuþ þus appelen vs t holden vs for wykkede
lyueres t cursede. And treuly þei sey soth, For the 8
sarazines ben gode t feythfuþ, For þei kepen entierly the
commandement of the holy book ALKARON þat god sente
hem be his messenger Machomet, to the whiche, as þei seyn,
Seynt Gabrieþ the aungel often tyme tolde the wille of 12
god. And zee schuþ vnderstonde þat Machamote was
born in Arabye, þat was first a pore knaue þat kepte
Cameles þat wenten with Marchantes for marchandise; t
so befeþ þat he wente with the marchandes in to Egipt 16
t þei weren þanne cristene in þo partyes. And at the
desertes of Arabye he wente in to a chapeþ where a
Eremyte duelte, And whan he entred in to the chapeþ
þat was but a lytiþ t a low thing t had but a lityl dore 20
t a low, þan the entree began to wexe so gret t so large
t so high as þough it had ben of a gret mynstre or the
gate ¹ of a paleys. And þis was the firste myracle the
sarazins seyn þat Machomete dide in his ȝouthie. After 24
began he for to wexe wyse and riche t he was a gret
Astronomer t after he was gouernour t prince of the
lond of Corrodane t he gouerned it fuþ wisely in such
manere þat whan the prince was ded he toke the lady to 28
wyfe, þat highite Gadrigē. And Machomete feþ often in
the grete sikeness þat men callen the fallynge euyþ,
Wherfore the lady was fuþ sory þat euere sche toke him
to hushonde. But Machomete made hire to beleene þat 32
aþ tymes whan he feþ so Gabriel the angel cam for to
speke with him t for the gret light t brightness of the
angeþ he myghte not susteyne him fro fallynge; And
þerfore the sarazines seyn þat Gabriel cam often to speke 36
with him. This Machomete regned in Arabye the ȝeer

of oure lord Ihesu crist .vj. C. t .x. and was of the
 generacioun of ysmael þat was Abrahames sone þat he
 gat vpon Agar his chamberere. And þefore þer ben
 4 sarazines þat ben clept Ismaelytenes, t summe Agaryenes
 of Agar t the opere properly ben clept Sarrazines of Sarra
 t summe ben clept Moabytes t summe Amonytes for the
 .ij. sones of lothi, Moab t Amon þat he begatt on his
 8 doughtres, þat weren aftirward grete erthely princes.
 And also Machomete loued wel a gode heremyte þat
 duelled in the desertes a myle fro þat Mount Synay in
 the weye þat men gon fro Arabye toward Caldee t toward
 12 ynde, o day iourney fro the see, where the marchauntes
 of Venyse comen often for marchandise. And so often
 wente Machomete to this heremyte þat aH his men weren
 wrothe for he wolde gladly here this heremyte preche t
 16 make his men wake aH nyght, t þefore his men
 þoughten to putte the heremyte to deth. t so befeH
 vpon a nyght þat Machomete was dronken of gode wyn ¹ t
 he feH on slepe t his men toke Machometes sward out of
 20 his schethe whils he slepte t pere with þei slowgh this
 heremyte t putten his sward al bloody in his schethe
 agen. And at morwe whan he fond the heremyte ded
 he was fuH sory t wroth t wolde haue don his men
 24 to deth, but þei aH with on accord [said] ⁽¹⁾ þat he himself
 had slayn him whan he was dronken t schewed him his
 sward aH bloody t he trowed þat þei hadden seyde soth.
 And þan he cursed the wyn t aH þo þat drynken it,
 28 And þefore sarrazines þat ben deuout drynken neuere
 no wyn; but summe drynken it preuily, For 3if þei
 dronken it openly þei scholde ben reþreued. But þei
 drynken gode beuerage t swete t norysshynge þat is
 32 made of GalameH t þat is þat men maken sugre of,
 þat is of right gode sauour t it is gode for the breest.
 Also it befalleth sumtyme þat cristene men becomen
 sarazines ouper for pouertee or for sympleness or elles
 36 for here owne wykkedness; And þefore the Archillamyn

The
prophet's
descent.

Names of
the Arabs.

The
Nestorian
Sergius,

[fol. 60 a]

murdered by
servants
during
Mahomet's
drunken-
ness.

The
Prophet
sorry.

He curses
wine.

The Sara-
cens drink
"Galamel"
instead.

The
renegade
Christians;

(1) Missing. .C.

how ad-
mitted by
Saracen
divines.

or the Flamyn, [as]⁽¹⁾ oure E[r]chebisshopp⁽²⁾ or Bisshopp,
Whan he resceyueth hem seyth þus: LA ELLEC OLLA
SYLA MACHOMET RORES ALLA, þat is to seye: þere is no
god but on t Machomete his messenger. Now I haue 4
told þou a party of here lawe t of here customes I schal
seye þou of here lettres þat þei haue with here names t
the manere of hire figures, What þei ben.

[Another alphabet.]

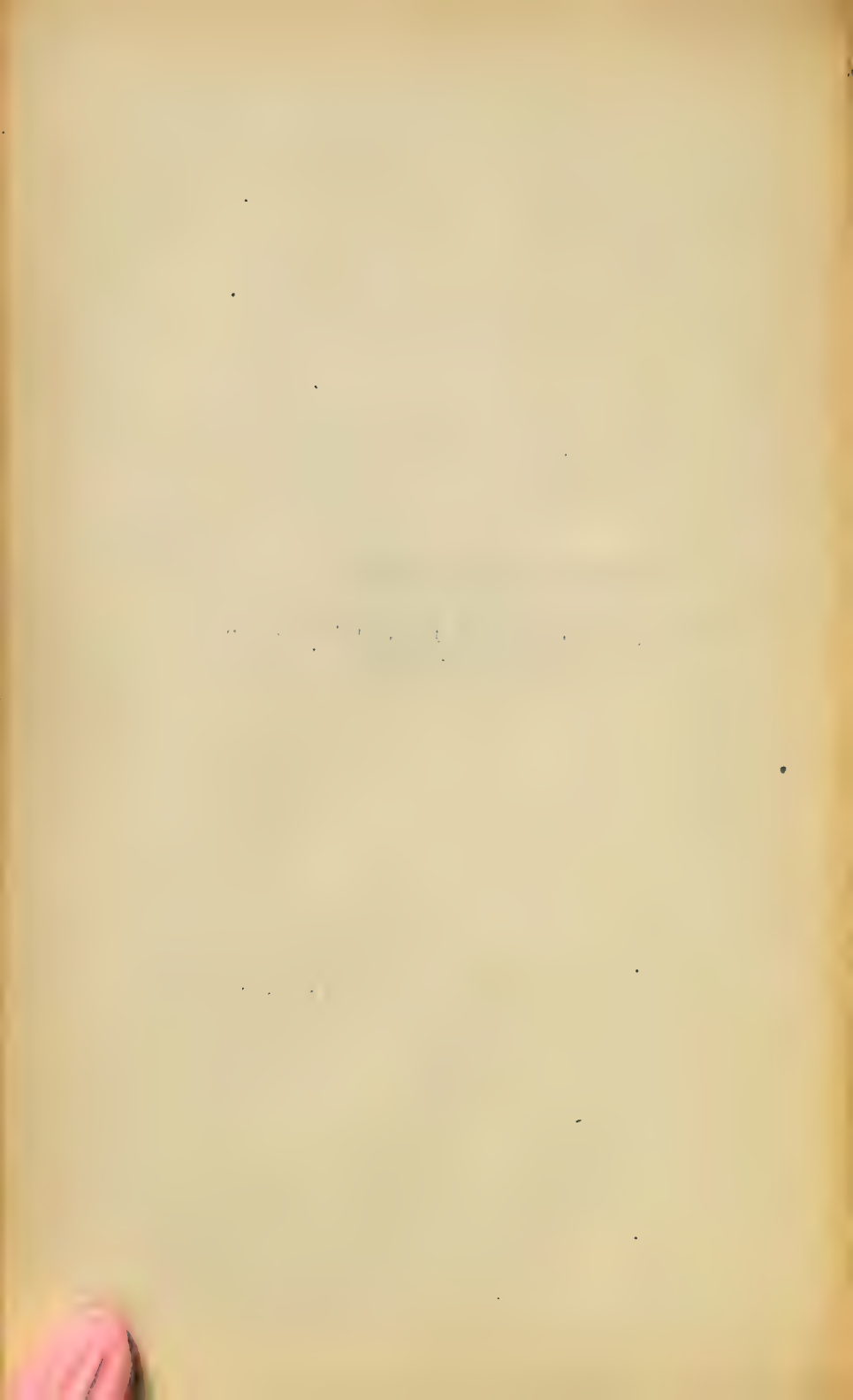
And .iiij. lettres þei haue more þan opere for dyuersitee 8
[f fol. 60v] of hire langage ¹ t speche, for als moche as þei speken in
here throtes. And wee in Englonde haue in oure langage
t speche .ii. lettres mo þan þei haue in hire .A.B.C. t þat 12
The English
alphabet has
two extra
letters.

is: þ t 3, the whiche ben clept þorn t 3OΓH.

(¹) os, C.

(²) Echebisshopp, C.

[PART SECOND:
THE COUNTRIES BEYOND THE
HOLY LAND.]



OF THE LONDES OF ALBANYE AND OF
LIBYE; OF THE WISSHINGES FOR WACCH-
INGE OF THE SPERHAUK, t OF NOES
SCHIPPE.

Ch. XVII.

NOW sith I haue told 3ou beforⁿ of the holy lond t
of pat contree abouten t of many weyes for to
go to pat lond t to þe mount Synay t of Babyloyn^e
4 the more t the less t to oþer places pat I haue spoken
beforⁿ, now is tyme 3if it lyke 3ou for to tell 3ou of the
marches t Iles t dyuerse bestes t of dyuerse folk bezond
theise marches. For in po contrees bezonden ben many
8 dyuerse contrees t many grete kyngdomes pat ben departed
be the .iiij. flodes pat comen from paradys terrestre. For
Mesopotayme t the kyngdom of Caldee t Arabye ben
betwene the .ij. ryueres of Tygre t of Eufrates, And the
12 kyngdom of Mede t of Persye ben betwene the ryueres
of Nile t of Tygres. And the kyngdom of Syrie where
of I haue spoken beforⁿ t Palestyne t Phenicye ben
betwene Eufrates t the se Medytterrane. The whiche see
16 dureth in lengthe fro Mayrok vpon the see of Spayne
vnto the grete see, so pat it lasteth bezonde Costanty-
nople .MMM. t .xl. myles of lombardye. And toward
the see Occyan t Inde is the kyngdom of Shithie
20 pat is aH closed with hilles And after vnder Schithie t
fro the see of Caspie vnto the flom of Thamy is
AMAZOYNE pat is the lond of FEMYNYE, where pat noman
is bu[t] only aH wommen. And after is Albanye a fuH
24 gret reme, And it is clept Albanye be cause pat the folk
ben whitere þere þan in oþer marches þere abouten; And
in pat contree ben so gret houndes t so stronge pat þei
assaylen lyouns t slen hem. And þanne after ¹is Hircanye
28 Bactrie Hiberye t many oþer kyngdomes. And betwene
the rede see t the see occyan toward the south is the
kyngdom of Ethiope t of libye the hyere, The whiche lond
of Lybye pat is to seyne libye the lowe pat begynneth at

The
countries
beyond the
Holy Land.

The four
rivers of
Paradise.

The Medi-
terranean.

Scythia.

Feminye.

Albania.

Hircania,
Bactria,
Hiberia.

[¹ fol. 61a]

Lybia.

The sea
higher than
the land.

In Lybia
men's
shadows
fall on the
right if they
face east.

The water of
the sea boils
so that no
fish can live.

From Genoa
or Venice to
Trebizond.

There St.
Athanasius
lies buried.

The Pope
first
arrested,
then
released
him.

[fol. 61 b]

the see of Spayne fro þens where the pyleres of hercules
ben And dureth vnto aneyntes Egipt t toward Ethiöpe.
In þat contre of libye is the see more high þan the lond
t it semeth þat it wolde couere the ⁽¹⁾ ertþe t nathieles 4
3it it passeth not his markes. And men seen in þat
contre a mountayne to the whiche noman come. In this
lond of libye whoso turneth toward the Est the schadewe
of himself is on the right syde And here in oure contree 8
the schadwe is on the left syde. In þat see of libye is
no fissch, for þei mowe not lyve ne dure ⁽²⁾ for the
gret hete of the sonne, because þat the water is euermore
boyllunge for the gret hete. And many opere ⁽³⁾ londes þer 12
ben, þat it were to long to telle or to nombren, But of
sum parties I schaff speke more pleynly here after.
Whoso wil þanne gon toward Tartarie, toward Persie,
toward Caldee t toward ynde, he most entre the see at 16
Gene or at Venyse or at sum oþer hauene þat I haue
told 3ou before ; And þan passe men the see t arryuen at
Trapazond þat is a gode cytee t it was wont to ben the
hauene of POUNTZ. þere is the hauene of Persanes t of 20
Medaynes t of the marches þere bezonde. In þat cytee
lyth seynt Athanasie þat was Bisshopp of Alisandre
þat made þe psalm : QUICUMQUE VLT. This ATHANASIVS
was a gret doctour of dyuynytee t because þat he preched 24
t spak so depely of dyuynytee t of the godhede he was
accused to the Pope of Rome þat he was an heretyk,
Wherefore the Pope sente after hym t putte him in
presoun. And whils he was in presoun he made þat 28
psalm t sente it to the Pope t seyde þat 3if he were an
heretyk þan was þat heresie, for þat he seyde was his
beleuee. And whan the Pope saugh it t had examyned
it, þat it was perfite t gode t verryly oure feyth t oure 32
beleuee, he made him to ben delyuered out of presoun t
commanded þat psalm to ben seyd euery day at pryme t
so he held Athanasie a gode man. But he wolde neuere

⁽¹⁾ lond, cancelled, C. ⁽²⁾ for, repeated, C.

⁽³⁾ operes, C.

- go to his bisshopriche azen because pat bei accused him of heresye. Trapozond was wont to ben holden of the Emperour of Costantynople, But a gret man pat he sente 4 for to kepe the contree azenst the Turkes vsurped the lond t helde it to him self t cleped him Emperour of Trapazond. And from pens men gon thorgh litiH Ermonye, Armenia. And in pat contree is an old casteH pat stont vpon a roche 8 the whiche is cleped the casteH of the SPARREHAWK, pat is bezonde the cytee of LAYAYS beside the town of Pharsipee pat belongeth to the lordschipe of CRUK pat is a riche lord t a gode cristene man; Where men fynden 12 a Sparehawk vpon a perche right fair t right wel made t a faire lady of fayrre pat kepeth it. And who pat wil wake pat Sparhawk .vij. dayes t .vij. nyghtes t as summe men seyn .iiij. dayes t .iiij. nyghtes withouten companye 16 t withouten sleep, pat faire lady schal zeuen him when he hath don the first wyssch pat he wil wyssche of erthely thinges; t pat hath ben proued often tymes. And o tyme befell pat a kyng of Ermonye pat was a worthi 20 knyght t a doughty man t a noble prince woke pat hawk sum tyme t at the ende of .vij. dayes t .vij. nyghtes the lady cam to him t bad him wisschen: for he had wel disserued it. And he answerde pat he was gret lord ynow 24 t wel in pees t hadde ynowgh of worldly richness t perfore he wolde wisschen non oþer thing but the body of pat faire lady to haue it at his wille. And sche answerde him pat he knew not what he asked t seyde pat he was a fool 28 to desire pat he myghte not haue for sche seyde pat he scholde not aske but erthely thing, for sche was non erthely thing, but a gostly thing. And the kyng seyde pat he ne wolde asken non oþer thing. And the lady 32 answerde: sythe pat I may not withdrawe 3ou fro 3oure lewed courage I schal zeue 3ou withouten wysschinge t to aH hem pat schuH com of 3ou. Sire kyng 3ee schuH haue werre withouten pees t aH weys to the .ix. degree 3ee 36 schuH ben in subieccioun of 3oure enemyes t 3ee schuH ben nedy of aH godes. And neuere sithen nouthier the

The Empire
of Trebi-
zond.

Armenia.

The castle
of the
Sparrow-
hawk.

Whoever
watches the
hawk shall
have his
first wish.

A king of
Armenia
wished for
the lady of
fairy's love.

[f. 62 a]

She gives
him and his
descendants
eternal war.

A poor
man's son
wished for
wealth, and
obtained it.

A Templar
obtained a
purse
always full
of gold.

[1 fol. 62 b]

Erzerum.

Subterra-
nean
streams
from
Euphrates.

Ararat.

Some claim
to have
touched
Noah's
Ark.

kyng of Ermonye ne the contree weren neuer in pees ne
pei hadden neuer sithen plentee of godes t þei han ben
sithen aHweyes vnder tribute of the sarrazines. Also the
sone of a pore man woke þat hauke t wissshed þat he myghte 4
cheue wel t to ben happy to marchandise t the lady graunted
him And he becam the most riche t the most famouse
marchiant þat myghte ben on see or on erthe. And he
becam so riche þat he knew not the .M. part of þat he 8
hadde t he was wysere in wisschinge þan was þe kyng.
Also a knyglit of the temple wooke pere t wysshed a
purs enueremore fuH of gold t the lady graunted him. But
sche seyde him þat he had asked the destruccioun of here 12
ordre for the trust t the affiance of þat purs t for the grete
pryde þat þei scholde hauen t so it was. And þerfore
loke he kepe him wel þat schaff wake, For 3if he slepe he
is lost þat neuere man schaff seen him more. This is not 16
the right weye for to go to the parties þat I haue nempned
before, but for to see the merueyle þat I haue spoken of,
And þerfore whoso wil go right weye, men gon from
TRAPAZOND toward Ermonye the grete vnto a cytee þat is 20
clept ARTYRON: þat was wont to ben a gode cytee t a
plentifous, but the Turkes han gretly wasted it. þere
aboute groweth no wyn ne frut but lityH or eH non. In
this lond is the ertlie more high þan in ony oper t þat 24
maketh gret cold And þere ben many gode watres t
gode welles þat comen vnder erthe fro the flom of Paradys
þat is clept EUFRATES, þat is a iorneye besyde þat cytee.
And þat ryuere cometh towardes ynde vnder erthe t 28
resorteth into the lond of Altazar And so passe men be
this Ermonye t entren the see of Persie. Fra þat cytee
of Artyroun go men to an hiH þat is clept SABISSOCOLLE;
And þere besyde is anoþer hiH þat men clepen Ararath, 32
but þe Iewes clepen it TANEEZ, where Noes schipp rested
t 3it is vpon þat montayne, And men may seen it a ferr
in cleer weder. And þat montayne is wel a .vij. myle
high And summen seyn þat þei han seen t touched the 36
schipp t put here fynGRES in the parties where the feend

- went out, Whan þat Noe seyde : BENEDICITE, But þei þat
 seyn suche woordes seyn here wille. For a man may
 not gon vp the montayne for gret plentee of snow þat is
 4 aHweys on þat montayne nouþer somer ne wynter, so þat
 noman may gon vp þere ne neuere man dide sithe the tyme
 of Noe saf a monk þat be the grace of god broughte on
 of the plankes down, þat 3it is in the mynstre at the foot
 8 of the montayne. And besyde is the cytee of DAYNE þat
 Noe founded, And faste by is the cytee of Any in the
 whiche were wont to ben a .M. chirches. But vpon þat
 montayne to gon vp this monk had gret desir And so vpon
 12 a day he ¹wente vp And whan he was vpward the .iiij.
 part of the montayne he was so wery, þat he myghte no
 fertiere and so he rested him ⁊ feH oslepe. And whan
 he awook he fonde him self liggyng at the foot of the
 16 montayne And þan he preyede deuoutly to god þat he
 wolde vouchesaf to suffre him gon vp. And an angeH
 cam to him ⁊ seyde þat he scholde gon vp And so he
 dide, And sith þat tyme neuer non ; wherfore men
 20 scholde not beleewe suche woordes. Fro þat montayne go
 men to the cytee of THAURISO þat was wont to ben
 clept FAXIS þat is a fuH fair cytee ⁊ a gret ⁊ on of the
 beste þat is in the world for marchandise. Þider comen
 24 aH marchauntes for to byen auoir de poys and it is
 in the lond of the Emperour of Persie And men seyn þat
 the Emperour taketh more gode in þat cytee for custom of
 marchandise þan doth the ricchest cristene kyng of aH his
 28 reme þat lyueth ; For the toH ⁊ the custom of his marchantes
 is withouten estymacyoun to ben nombred. Beside þat
 cytee is an hiH of salt And of þat salt euery man taketh
 what he wil for to salte with to his nede. þere duellen
 32 many cristene men vndir tribute of Sarrazines. And fro
 þat cytee men passen be many townes ⁊ castel in goyng
 toward ynde vnto þe cytee of Sadonye þat is a .x. iourneyes
 fro Thauriso ⁊ it is a fuH noble cytee ⁊ a gret. And þere
 36 duelleth the Emperour of Persie in somer for the contree
 is cold ynow ⁊ þere ben gode ryueres berynge schippes.

Only a monk
has been up.

Ayne, Ani.

[1 fol. 63 a]

Having
fallen asleep
on the
slope, the
monk awoke
at the bot-
tom of the
mountain.

An angel
helped him
up.

Tauris.

Soldania.

After go men the weye toward ynde be many iorneyes t
 be many contreyes vnto the cytee þat is clept CASSAK þat
 is a full noble cytee t a plentyfous of cornes t wyne
 t of all oper godes. This is the cytee where the .iiij. 4
 kynges metten togedre whan þei wenten to sechen oure
 lord in Bethlem to worschipe him t to presente him with
 gold, ensence t myrre. And it is from þat cytee to
 Bethleem .liij. iorneyes. Fro þat cytee men gon to 8
 another cytee þat is clept Geth þat is a iourneye fro the see
 þat men clepen the gravely see. þat is the beste cytee
 þat the Emperour of Persie hath in all his lond And þei
 clepen flessch þere DABAGO t the wyn VAPA. And the 12
 paynemes seyn þat no cristene man may not longe duelle
 ne enduren with the lif in þat cytee, but dyen within
 schort tyme t noman knoweth not the cause. After gon
 men be many cytees t townes t grete contrees þat it were 16
 to longe to tell vnto the cytee of Cornaa þat was wont to
 be so gret þat the walles abouten helden .xxv. myle
 aboute. the walles schewen 3it, but it is not all inhabited.
 Fro CORNAA go men be many londes t many cytees t 20
 townes vnto the lond of IOB, And þere endeth the lond
 of the Emperour of PERSIE. And 3if 3ee wole knowe
 the lettres of Persaynes t what names þei han, þei ben
 suche as I last deuyd 3ou, but not in sownynge of here 24
 woordes.

Ch. XVIII. OF THE LOND OF IOB t OF HIS AGE;
 OF THE ARAY OF MEN OF CALDEE; OF
 THE LOND WHERE WOMMEN DUELLE
 WITHOUTEN COMPANYE OF MEN; OF THE
 KNOULECHE t VERTUES OF THE VERRAY
 DYAMAUNT.

The land
of Job.

Bozrah
in Teman.

AFTER the departyng fro CORMAA men entren into
 the lond of Iob þat is a full fair contree t a
 plentyfous of all godes, And men clepen þat lond the 28
 lond of Sweze. In þat lond is the cytee of THEMAN.

- Iob was a payneem & he was ARE of Gosra is sone & held *pat* lond as prynce of that contree & he was so riche *pat* he knew not the hundred ¹part of his godes. [2 fol. 64 a]
- 4 And aH pough he were a payneem natheles he *serued* wel god after his lawe And oure lord toke his *seruice* to his plesance. And whan he feH in pouerte he was .lxxviij. 3eer of age. And after whan god had preued his
- 8 pacyence & it was so gret, he broughte him azen to richness & to heere estate pan he was before. And after *pat* he was kyng of YDUMYE after kyng Esau. And whan he was kyng he was clept IOBAB And in *pat* kyngdom
- 12 he lyuede after .clxx. 3er And so he was of age whan he dyed .ccxlviij. 3eer. In *pat* lond of Iob pere nys no defaute of no þing *pat* is nedefuH to mannes body. pere ben hilles where men geten gret plente of Manna, Manna.
- 16 in gretter habundance pan in ony other contree. This MANNA is clept bred of aungeles & it is a white þing *pat* is fuH swete & right delicyous & more swete pan hony or sugre and it cometh of the dew of heuene *pat* falleth
- 20 vpon the herbes in *pat* contree And it congeleth & becometh aH white & swete. And men putten it in medicynes for ryche men to make the Wombe lax & to purge euyH blode, for it clenseth the blood & putteth
- 24 out malencolye. This lond of IOB marcheth to the kyngdom of Caldee; This lond of CALDEE is fuH gret & the langage of *pat* contree is more gret in sownynge pan it is in oper parties bezonde þe see. Men passen
- 28 to go bezonde be the tour of Babiloyne the grete of the whiche I haue told 3ou before, where *pat* aH the langages weren first chaunged; And *pat* is a .iiij. iorneyes fro Caldee.
- In *pat* reme ben faire men & þei gon fuH nobely arrayed
- 32 in clothes of gold orfrayed ²& apparayled with grete perles & precyous stones fuH nobely, & the women ben right foule & euyH arrayed & þei gon aH bare fote & clothed in euyH garnementes large wyde but þei ben
- 36 schorte to the knees & longe sleeves down to the feet lych a Monkes frokke & here sleeves ben hongyng down to the

Job identi-
fied with
Jobab.

Chaldea.

Men are
fair and
wear fine
garments.
Women are
foul and
poorly
dressed.
[2 fol. 64 b]

feet; And *pei* han gret heer t long hanginge aboute here schuldres. And *pei* ben blake *wommen*, foule t hidouse; And treuly as foule as *pei* ben als euele *pei* ben. In *pat* kyngdom of Caldee in a cytee *pat* is clept Hur 4 dueled Thare Abrahames fader t pere was Abraham born. And *pat* was in *pat* tyme *pat* Nunus was kyng of Babiloyne of Arabye t of Egypt. This Nunus made the cytee of Nynyuee the whiche *pat* Noe had begonne 8 before t be cause *pat* Nunus performed it he cleped it Nynyuee after his owne name. pere lyth Thoby the prophete of whom holy writt speketh offe. And fro *pat* cytee of Hur Abraham departed be the commande- 12 ment of god fro pens after the detli of his fader t ladde with him Sarra his wif t Loth his brotheres sone because *pat* he hadde no child, And *pei* wenten to duelle in the lond of CHANAAN in a place *pat* is clept SYCHEM. And 16 pis loth was he *pat* was saued whan Sodom t Gomorre t the opere cytees (¹) weren brent t sonken down to helle where *pat* the dede see is now, as I haue told 3ou before. In *pat* lond of Caldee *pei* han here propre 20 langages t here propre lettres, suche as 3ee may see here after. Besyde the lond of Caldee is the lond of AMAZOYNE *pat* is the lond of FEMYNYE t in *pat* reme 24 is aH *wommen* t *noman*, Noght as summe ¹men seyn *pat* men mowe not lyue pere, but for because *pat* the *wommen* wil not suffre no men amonges hem to ben here souereynes. For sum tyme per was a kyng in *pat* contrey t men maryed as in oper contreyes t so befeH 28 *pat* the kyng had werre with hem of SICHIE, the whiche kyng highte COLEPEUS, *pat* was slayn in bataylle t aH the gode blood of his reme. And whan the queen t aH the othere noble ladyes sawen *pat* *pei* weren aH wydewes t *pat* 32 aH the riaH blood was lost *pei* armed hem t as creatures out of wytt *pei* slowen aH the men of the contrey *pat* weren laft for *pei* wolden *pat* aH the *wommen* weren wydewes as the queen t *pei* weren. And fro *pat* tyme hiderwardes 36

Ninus
founded
Nineveh.

Tobijah
buried
there.

Abraham,
Sarah and
Lot went
from Hur
to Sichem.

Amazonie
or Feminie.
[1 fol. 65 a]

Colopene
killed in
Scythia.

All the men
killed by
women.

þei neuere wolden suffren man to dweH amonges hem
 lenger þan .vij. dayes t .vij. nyghtes, Ne þat no child þat
 were male scholde dueH amonges hem lenger þan he were
 4 noryschit t þanne sente to his fader. And whan þei wil
 haue any companye of man þan þei drawen hem towardes
 the londes marchynge next to hem. And þan þei [haue] ⁽¹⁾
 here loues þat vsen hem t þei duellen with hem an .viij.
 8 dayes or .x. t þanne gon hom azen. And 3if þei haue
 any knaue child þei kepen it a certeyn tyme t þan senden
 it to the fadir whan he can gon allone t eten be him self
 or eH þei sleen it; And 3if it be a femele þei don away
 12 þat on pappe with an hote hiren. And 3if it be a
 womman of gret lynage þei don away the left pappe þat
 þei may the better beren a scheeld, And 3if it be a
 womman on fote þei don away the [rygt] ⁽²⁾ pappe for to
 16 scheten with bowe turkeys, For they schote wel with
 bowes. In þat lond þei haue a queen þat gouerneth aH
 þat lond t aH þei ben obeyssant to hire And alweys þei
 maken here queen by electioun þat is most worthy in
 20 armes. For þei ben right gode werryoures t orped t
 wyse, noble t worthi. And þei gon often tyme in sowd
 to help of oþer kynges in here werres for gold t syluer
 as othere sowdyoures don. And þei meyntenen hemself
 24 right vygouresly. This lond of Amazoyne is an Ile aH
 envirouned with the see saf in .ij. places where ben .ij.
 entrees, And bezonde þat water duellen the men þat ben
 here paramoures t hire loues, where þei gon to solacen
 28 hem whan þei wole. Besyde amazoyne is the lond of
 TARMEGYTE þat is a gret contre t a fuH delectable And
 for the godness of the contree kyng Alisandre leet first
 make þere the cytee of Alisandre; And 3it he made .xij.
 32 cytees of the same name; But þat cytee is now clept
 Celsite. And fro þat oþer cost of Caldee toward the
 south is Ethiope a gret contree þat streccheth to the ende
 of Egypt; Ethiope is departed in .ij. parties princypaH.
 36 And þat is in the est partie t in the meridiounaH partie,

No boys
allowed.

Girls'
breasts
burnt away,
to make
them better
fighters.

[1 fol. 65 b]

The queen
is elected.
The
Amazons
are great
warriors.

Tarmegite.

Seleucia.

(1) Missing, C.

(2) left, MS.

Mauritania. The whiche partie meridionaH is clept MORETANE. And the folk of *pat* contree ben blake ynow t more blake þan in the toþer partie t þei ben clept mowres. In *pat* partie is a weH *pat* in the day it is so cold *pat* noman may 4
 The hot and cold fountain. drynke þere offe And in the nyght it is so hoot *pat* noman may suffre hys hond þere in. And bezonde *pat* partie toward the south to passe by the see Ocean is a gret lond t a gret contrey, but men may not dueH þere for the 8
 Turbid and salt water. feruent brennyng of the sonne, so is it passyng hoot in *pat* contrey. In Ethiope aH the Ryueres t aH the watres ben trouble t þei ben somdeH salte for the gret hete *pat* 12
 (1 fol. 66 a) is þere. And the folk of *pat* contree ben 1lyghtly dronken t han but litiH appetyt to mete And þei han comounly the flux of the wombe t þei lyuen not longe. In Ethiope ben many dyuerse folk And Ethiope is clept Cusis. In 16
 Weaknesses of Ethiopians. *pat* contree ben folk *pat* han but o foot t þei gon so blyue *pat* it is meruaylle And the foot is so large *pat* it 20
 One-footed men. schadeweth aH the body aȝen the sonne Whanne þei wole lye t reste hem. In Ethiope whan the children ben ȝonge t lytiH þei ben aH ȝalowe And whan *pat* þei 24
 wexen of age *pat* ȝalowness turneth to ben aH blak. In Ethiope is the cytee of Saba t the lond of the whiche on of the .iiij. kynges *pat* presented oure lord in Bethleem was kyng offe. Fro Ethiope men gon into ynde be 28
 India major. *pat* is [ynde] (1) the more *pat* is a fuH hoot contree t
 India minor. ynde the less *pat* is a fuH atempree contrey *pat* 32
 strecceth to the londe of Mede. And the .iiij. part toward the Septentrion is fuH cold so *pat* for pure cold t contynueH frost the water becometh CristaH. And vpon tho roches of cristah growen the gode dyamandes 36
 Northern India. Crystal from ice, and diamonds from crystal. *pat* ben of trouble colour; ȝalow CristaH draweth colour lyke oylle And þei ben so harde *pat* noman may pollysch hem t men clepen hem dyamandes in *pat* contree t HAMESE in anoþer contree. Othere dyamandes men 36

(1) Missing, C.

fynden in Arabye þat ben not so gode t þei ben more
 broun t more tendre. And oper dyamandes also men
 fynden in the Ile of Cipre þat ben 3it more tendre t hem
 4 men may wel pollischen; And in the lond of Macedoyne
 men fynden dyamaundes also, But the beste t the moste
 precyouse ben in ynde. ¹And men fynden many tyme
 harde dyamaundes in a masse þat cometh out of gold whan
 8 men puren it t fynen it out of the myne whan men
 breken þat mass in smale peces. And sum tyme it
 happeneth þat men fynden summe as grete as a pese t
 summe lasse t þei ben als harde as þo of ynde. And aH
 12 be it þat men fynden gode dyamandes in ynde, 3it
 natheles men fynden hem more comounly vpon the roches
 in the see t vpon hilles where the myne of gold is; And
 þei growen many to gedre on lytiH another gret And per
 16 ben summe of the gretness of a bene t summe als grete
 as an haseH note t þei ben square t poynted of here owne
 kynde bope abouen t benethen withouten worchinge of
 mannes hond t þei growen togedre male t femele And
 20 þei ben noryscht with the dew of heuene And þei engen-
 dren comounly t bryngen forth smale children þat multi-
 plyen t growen aH the 3eer. I haue often tymes assayed
 þat 3if a man kepe hem with a lityH of the roche, t
 24 wete hem with may dew ofte sithes þei schuH growe
 eueryche 3eer, t the smale wole wexen grete. For right
 as the fyn perl congeleth and wexeth gret of the dew
 of heuene right so doth the verray dyamand, And right
 28 as the perl of his owne kynde taketh roundness right so
 the dyamand be vertu of god taketh squareness. And
 men schaff bere the dyamaund on his left syde for it is
 of grettere vertue þanne þan on the right syde; For the
 32 strengthe of here growynge is toward the north þat is
 the left syde of the world, t the left partie of man is
 whan he turneth his face toward the est. And 3if 3ou lyke
 to knowe the vertues of þe dyamand ²as men may fynden
 36 in the lapidarye þat many men knowen noghit, I schaff
 telle 3ou as þei bezonde the see seyn t affermen, of whom

[¹ fol. 66 b]Diamonds
from gold
ore.They grow
and multi-
ply like
animals. ✓If watered
enough,
they will
grow.
Pearls and
diamonds
grow from
dew.Diamonds
should be
worn on the
left.[² fol. 67 a]

They give
man
✓ courage,
health and
victory,

protect
him from
evil spirits,

and turn
away
witchcraft.

They cure
lunacy and
demoniac
possession.

Blue
diamonds.

White.

[¹ fol. 67 b]

Buyers are
often
deceived.

aH science t aH philosophie cometh from. He pat bereth
the dyamand vpon him, it ȝeueth him hardyness t man-
hode t it kepeth the lemes of his body hole, It ȝeueth
him victorie of his enemyes in plee t in werre ȝif 4
his cause be rightfuH, t it kepeth him pat bereth it in
gode wytt. And it kepeth him fro strif t ryot, fro
euyH sweuenes, from sorwes t from enchauntementes t
from fantasyes t illusiouns of wykked spirites. And ȝif 8
ony cursed-wycche or enchauntour wolde bewyccen him
pat bereth the dyamand, aH pat sorwe t mischance schaf
turne to himself þorgh vertue of pat ston And also no
wyld best dar assaylle the man pat bereth it on him. 12
Also the dyamand scholde ben ȝouen frely withouten
coueytynge t withouten byggyng t þan it is of grettere
vertue. And it maketh a man more strong t more sad
aȝenst his enemyes And it heletH him pat is lunatyk t 16
hem pat the fend pursueth or trauayleth. And ȝif
venym or poyson be brought in presence of the dyamand
anon it begynneth to wexe moyst t for to swete. þere ben
also dyamandes in ynde pat ben clept VIOLASTRES for here 20
colour is liche vyolet or more browne þan the violettēs,
pat ben fuH harde t fuH precyous, But ȝit sum men
loue not hem so wel as the opere But in soth to me I
wolde louen hem als moche as þe opere, For I haue seen 24
hem assayed. Also þere is a noþer maner of dyamandes
pat ben als white as cristaf but þei ben a lityH more
trouble t þei ben gode t of gret vertue t aH þei ben
square t poynted of here owne kynde, And summe 28
ben .vj. squared ¹summe .iiij. squared t summe .iiij.
as nature schapeth hem t þefore whan grete lordes t
knyghtes gon to sechen worschipe in armes þei beren
gladly the dyamaund vpon hem. I schal speke a 32
litiH more of the dyamandes aH þough I tarye my
materē for a tyme, to pat ende pat þei pat knowen
hem not be not disceyued be gabberes pat gon be the
contree pat sellen hem. For whoso wil bye the dyamand, 36
it is nedefuH to him pat he knowe hem be cause pat men

counterfeten hem often of cristall þat is 3alow. ⁊ of
 SAPHIRES of cytryne colour þat is 3alow also, ⁊ of the
 Saphire loupe ⁊ of many oper stones; But I telt³ou theise
 4 contrefetes ben not so harde. And also the poyntes wil
 breken lightly ⁊ men may esily pollisschen hem But
 summe werkmen for malice wil not pollisschen hem, to
 þat entent to maken men beleue þat þei may not ben
 8 pollisscht. But men may assaye hem in this manere:
 First schere with hem or write with hem in SAPHIRES in
 cristall or in oper precious stones. After þat men taken
 the ADEMAND þat is the schipmannes ston þat draweth
 12 the nedle to him And men leyn the dyamand vpon the
 Ademand ⁊ leyn the nedle before the ademand And 3if
 the dyamand be gode and vertuous, the ademand draweth
 not the nedle to him whils the dyamand is þere present.
 16 And þis is the preef þat þei bezonde the see maken.
 Natheles it befalleth often tyme þat the gode dyamand
 leseth his vertue be synne ⁊ for Incontynence of him
 þat bereth it And þanne is it nedful to make it to
 20 recoueren his vertue a3en or eft it is of litiH value.

False stones
are softer.

Precious
stones or
magnets
may be used
to try
them.

The
diamond
may lose
its vertue
through sin.

OF THE CUSTOMS OF YLES ABOUTEN YNDE; Ch. XIX.
 OF THE DIFFERENCE BETWIX YDOLES ⁊
 SIMULACRES; OF .IIJ. MANER GROWYNGES
 OF PEPER VPON O TREE; OF THE WELLE
 þAT CHAUNGETH HIS ODOUR EUERY HOUR [1 fol. 68 a]
 OF THE DAY, ⁊ þAT IS MERUAYLLE.

IN YNDE ben fulH manye dyuerse contrees And it is
 cleped YNDE for a flom þat renneth porghout the
 contree þat is clept ynde. In þat flome men fynden
 24 ELES of .xxx. fote long ⁊ more And the folk þat duellen
 nygh þat water ben of euyH colour, grene ⁊ 3alow. In
 YNDE ⁊ abouten ynde ben mo þan .v. M. Iles gode ⁊ grete
 þat men duellen in, withouten þo þat ben inhabitable ⁊

Indus and
its giant
eels.

Numberless
population
of India.

They stay
at home,
being under
slow
Saturn.

We travel
about, living
under the
quick-
moving
moon.

Hormuz.

[¹ fol. 68b]

The great
heat.

The people
lie in the
rivers to be
cooler.

withouten opere smale Iles. In euery Ile is gret plentee
of cytees & of townes & of folk with outen nombre, For
men of ynde han this condicioun of kynde, pat pei neuere
gon out of here owne contree & perfore is per gret multi- 4
tude of peple, but pei ben not sterynge ne mevable be
cause pat pei ben in the firste clymat, pat is of SATURNE
& SATURNE is slough & litiH mevyng. For he taryeth
to make his turn be the .xij. signes .xxx. 3eer. And the 8
mone passeth porgh the .xij. signes in o moneth. And
for because pat Saturne is of so late sterynge perfore the
folk of pat contree pat ben vnder his clymat han of
kynde no wiH for to meve ne stere to seche strange 12
places. And in oure contrey is aH the contrarie, For
wee ben in the seuenthe clymat pat is of the mone. And
the mone is of lyghtly mevyng & the mone is planete
of weye. And for pat skyH it 3eucth vs wiH of kynde 16
for to meve lyghtly & for to go dyuerse weyes & to sechen
strange thinges & oper dyuersitees of the world, For the
mone envyrouneth the erthe more hastily pan any oper
planete. Also men gon porgh ynde be many dyuerse 20
contrees to the gret see OCCEAN And after men fynden
pere an Ile pat is clept CRUES & pider comen marchantes
of Venyse & Gene¹ land of oper marches for to byen
marchandyses. But pere is so grete hete in po marches 24
& namely in pat Ile, pat for the grete distress of the hete
mennes ballokkes hangen down to here knees for the gret
dissolucioun of the body. And men of pat contree pat
knownen the manere lat hynde hem vp or eH myghte pei 28
not lyue & anoynt hem with oynementes made perfore to
holde hem vp. In pat contree & in Ethiopie & in many
oper contrees the folk lyggen aH naked in ryueres &
watres, men and women to gedre, fro vndurme of the 32
day tiH it be passed the noon. And pei lyen aH in the
water saf the visage for the gret hete pat pere is. And
the women hauen no schame of the men, but lyen aH
togidre, syde to syde, tiH the hete be past. pere may 36
men see many foule figure assembled & namely nygh the

- gode townes. In þat Ile ben schippes withouten nayles of Iren or bondes for the roches of the Ademandes, for þei ben aH full þere aboute in þat see þat it is merueyle to 4 speken of. And ȝif a schipp passed be þo marches þat hadde ouþer Iren bondes or Iren nayles, anon he scholde ben perisschit, For the Ademand of his kynde draweth the Iren to him And so wolde it drawe to him the schipp, 8 be cause of the Iren, þat he scholde neuer departen fro it ne neuer go þens. Fro þat Ile men gon be see to a noþer Ile þat is clept CHANA, where is gret plentee of corn t wyn. And it was wont to ben a gret Ile t a gret 12 hauene t a good but the see hath gretly wasted it t ouercomen it. The kyng of þat contree was wont to ben so strong t so myghty þat he heeld werre ¹ aȝenst kyng Alisandre. The folk of þat contree han a-dyuers 16 lawe, for summe of hem worschipe the sonne, summe the mone, summe the fuyr, summe trees, summe serpentis or the firste þing þat þei meeten at morwen, And summe worschipe synulacres t summe ydoles. But betwene 20 synulacres t ydoles is a gret difference, For synulacres ben ymages made after lykness of men or of wommen or of the sonne or of the mone or of any best or of any kyndely thing, t ydoles is an ymage made of lewed wiH 24 of man þat man may not fynden among kyndely thinges As an ymage þat hath .iiij. hedes, on of man, anoper of an hors or of an ox or of sum oper best þat nowan hath seyn after kyndely disposicioun. And þei þat worschipe 28 synulacres þei worschipe hem for sum worthi man þat was sumtyme, as hiercules t many opere þat diden many meruayles in here tyme, For þei seyn wel þat þei be not goddesses for þei knowen wel þat þere is a god of kynde 32 þat made aH thinges, the whiche is in heuene. But þei knowen wel þat this may not do the meruayles þat he made but ȝif it had ben be the specyall ȝifte of god t perfore þei seyn þat he was wel with god, And for because 36 þat he was so wel with god perfore þei worschipe him. And so seyn þei of the sonne be cause þat he chaungeth

Near the rocks of magnet, ships can have no iron in them.

The island of Chana.

[1 fol. 69 a]

Religions of the natives.

Pictures of natural things opposed to monstrosities.

Hero-worship.

Great deeds are evidence of God's favour.

Sun-worshippers justified.

the tyme & ȝeueþ hete & norisscheth aȝ things vpon erthe
 and for it is of so gret profite þei knowe wel þat þat
 myghte not be, but þat god loueth it more þan any oþer
 thing And for þat skyȝ god hath ȝouen it more gret vertue 4
 in the world; þefore it is gode resoun as þei seyn, to
 don it worschipe and reuerence. And so seyn þei &
 maken here resounes of ¹ oþere planetes & of the fuyr
 also, be cause it is so profitable. And of ydoles þei seyn 8
 also þat the ox is þe moste holy best þat is in erthe & most
 pacyent and most profitable þan any other, For he doth
 good ynow & he doth non euyl & þei knowen wel þat it
 may not be withouten speychaȝ grace of god. And þefore 12
 maken þei here god of an ox the on part & the oþer
 halfondeȝ of a man be cause þat man is the most noble
 creature in erthe & also for he hath lordschipe abouen aȝ
 bestes; þefore make þei the halfondel of ydole of a 16
 man vpwardes & the toþer half of an ox dounwardes.
 And of serpentis & of oþer bestes & dyuerse þinges þat
 þei worschipen þat þei meten first at morwe. And þei
 worschipen also speccially aȝ þo þat þei han gode 20
 meetynge of, And whan þei speden wel in here iorneye
 after here meetynge, & namely suche as þei han preued
 & assayed be experience of longe tyme. For þei seyn
 þat þilke gode meetynge ne may not come but of the 24
 grace of god And þefore þei maken ymages lich to þo
 thinges þat þei han beleue ȝnne for to beholden hem
 & worschipen hem first at morwe, or þei meeten ony
 contrarious thinges. And þere ben also sum cristene 28
 men þat seyn þat summe bestes han gode meetynge, þat
 is to seye for to meete with hem first at morwe & summe
 bestes wykked meetynge & þat þei han preued ofte tyme
 þat the hare hath fuȝ euyl meetynge & swyn & many 32
 oþere bestes. And the Sparhawk or oþer foules of raveyne
 whan þei fleen after here praye & take it before men of
 armes, it is a gode signe, And ȝif he fayle of takynge his
 praye it is an euyl signe. And ²also to suche folk it is 36
 an euyl meetynge of Ravens. In þeise thinges & in such

[¹ fol. 69 b]

Apology
 for fire-
 worshippers
 and idola-
 ters.

Things that
 bring luck
 when met
 in the
 morning.

Similar
 supersti-
 tions among
 Christians.

Men-at-arms
 foretell the
 future from
 the flight of
 birds.

[² fol. 70 a]

- opere þer ben many folk þat beleeven because it happeneth so oftentyme to fallen after here fantasyes ; And also þere ben men ynowe þat han no beleve in hem. And sith*
þat cristene men han such beleewe, þat ben enformed t taught aH day be holy doctryne wherejnne þei scholde beleewe, it is no meruaylle þanne þat the paynemes þat
han no gode doctryne but only of here nature beleeven
more largely for here symple. And treuly I haue
seen of paynemes t sarazines þat men clepen AUGURYNES þat whan wee ryden in armes in dyuerse contrees vpon
oure enemyes, be the flyenge of foules þei wolde tell vs
the pronosticaciouns of thinges þat fell after And so þei
diden fuH oftentymes t profreden here hedes to wedde, but 3it it wold fallen as þei seyden. But natheles þerfore
scholde noghit a man putten his beleewe in suche thinges,
but always han fuH trust t beleewe in god oure souereyn lord. This Ile of CHANA the sarazines han wonnen t
holden, In þat Ile ben many lyouns t many oper wylde bestes And þere ben rattes in þat jle als grete as houndes
here And men taken hem with grete mastyses, for cattes may not take hem. In this jle t manye othere men berye
not no dede men, for the hete is þere so gret þat in a lityH tyme the flesch wil consume fro the bones. Fro
þens' men gon be see toward ynde þe more to a cytee þat men clepen SARCHEE, þat is a fair cytee t a gode t þere
duellen many cristene men of gode feyth. And þere ben manye religious men t namely of mendynantes. After
gon men be see to the lond of lomb, In þat lond groweth the peper in a Forest þat men clepen COMBAR t it
groweth nowhere eH in aH the world but in þat Forest t þat dureth wel an .xviij. iourneyes in lengthe. In þat
forest ben .ij. gode cytees, þat on highte FLADRINE t þat other ZINGLANTZ And in euery of hem duellen cristene
men t fewes gret plentee, For it is a gode contree t a plentefous, but þere is ouer meche passynge hete. And
þee schuH vnderstonde þat the peper groweth in maner as doth a wylde vyne þat is planted faste by the trees of þat

Such beliefs are pardonable among the simple heathen.

I have heard augurs announce future events.

Giant rats.

The heat consumes dead men's flesh.

A Christian city.

[f fol. 70 b]

The pepper forest.

Pepper-plants grow like vines.

When ripe,
the berries
are green,
like ivy
berries, until
put on an
oven.

Long, black,
and white
pepper.

Long pepper
is like the
catkins of
the hazel.

Black is
like grapes.

The white
is less
plentiful.

[¹ fol. 71 a]

Snakes
abound
in that
country.

I do not
believe that
fires are
lighted in
the pepper
forest to
drive the
serpents
away.

The natives
anoint
themselves
with smell-
ing sap to
gather
pepper in
safety.

wode for to susteynen it by as doth the vyne, And the
fruyt *perof* hangeth in manere as reysynges And the tree
is so thikke charged *pat* it semeth *pat* it wolde breke &
whan it is ripe it is all grene as it were *JUY* beryes & *pan* men
kytten hem as men don the vynes & *pan* *pei* putten it
vpon an owven & *pere* it waxeth blak & crisp. And *pere*
is .iiij. maner of peper all vpon o tree: Long peper, blak
peper & white peper. The long peper men clepen *Sor-*
BOTYN & the blak peper is clept *FULFUL*. And the
white peper is clept *BANO*. The long peper cometh first
whan the lef begynneth to come & it is lyche the chattes
of haseh *pat* cometh before the lef & it hangeth lowe;
And after cometh the blake with the lef in manere of
clustres of reys[ing]es all grene; And whan men han
gadred it *pan* cometh the white *pat* is somdeh lasse *pan*
the blake And of *pat* men bryngen but litih in to *pis*
¹ contrees for *pei* bezonden withholden it for himself
because it is better and more attempree in kynde *pan*
the blake, & *perfore* is *per* not so gret plentee as of the
blake. In *pat* contree ben manye manere of *serpentes*
& of *oper vermyn* for the gret hete of *pe* contree
and of the peper. And summe men seyn *pat* whan *pei*
wil gadre the peper *pei* maken fuyr & bremen aboute to
make the *serpentes* and the cokedrilles to flee, But saue
here grace of all *pat* seyn so, For *zif* *pei* brenten abouten,
the trees *pat* beren the peper scholden ben brent & it wolde
dryen vp all *pe* vertue, as of ony *oper* ping And *pan* *pei*
diden himself moche harm; And *pei* scholde neuere
quenchen the fuyr. But *pus* *pei* don: *pei* enoynten here
hondes & here feet [with an oynement] (¹) mad of snayles
& of *oper* thinges made *perfore*, of the whiche the *serpentes*
& the venymous bestes haten & dreden the sauour, & *pat*
maketh hem flee before hem be cause of the smeht & *pan*
pei gadren it seurlly ynow & wyndwe[n]² for *pan* is no drede
of no *vermyn* to come nere hem. Also toward the heed
of *pat* forest is the cytee of *POLOMBE*, And aboue the

(¹) Missing in C. (²) wyndwed, C.

- cytee is a grete mountayne þat also is clept **POLOMBE** And of þat mount the cytee hath his name, And at the foot of that mount is a fair welle t a gret þat hath odour t
- 4 sauour of alle spices, And at euery hour of the day he chaungeth his odour t his sauour dyuersely And whoso drynketh .iij. tymes fasting of þat water of þat well he is hool of aH maner sykeness þat he hath And þei þat
- 8 duellen þere t drynken often of þat well þei neuere han sekeness t þei semen aH weys zonge. I haue dronken þere of .iij. or .iiij. sithes t zit me thinketh I fare the better. Sum men clepen it the well of zouthie for þei
- 12 þat often drynken þere of semen aHweys zongly t lyuen with¹outen sykeness, And men seyn þat that well cometh out of paradys t þefore it is so vertuous. Be aH þat contree growetli gode gyngueure And þefore thider gon the
- 16 marchauntes for spicerye. In þat lond men worschipen the Ox for his sympleness t for his mekeness t for the profite þat cometh of him And þei seyn þat he is the holyest best in erthe, For hem semeth þat whosoeure
- 20 be meke t pacyent he is holy t profitable, for þanne þei seyn he hath aH vertues in him. þei maken the ox to laboure .vj. zeer or .vij. t þan þei ete him. And the kyng of þat contree hath aHwey an ox with him And
- 24 he þat kepeth him hath euery day grete fees t kepeth euery day his dong t his vryne in .ij. vesseH of gold t bryngen it before here prelate þat þei clepen **ARCHIPROTHE-PAPATON**. And he bereth it before the kyng t maketh þere
- 28 ouer a gret blessing t þan the kyng weteth his hondes þere in þat þei clepen Gaul t anoynteth his front t his brest and after he froteth him with the dong and with the vryne with gret reuerence for to ben fulfild of vertues
- 32 of the ox t made holy be the vertue of þat holy þing þat nought is worth. And whan the kyng hath don þanne don the lordes And after hem here mynystres t oper men, zif þei may haue ony remenant. In þat contree þei maken
- 36 ydoles half man half ox And in þo ydoles cuyH spiritres speken t zeuen answeere to men of what is asked hem.

The
Fountain
of Youth.

I tried it
three or
four times.

[1 fol. 71 b]

The worship
of oxen.

The pre-
late's duties.

Idoltrous
sacrifice.

The burning
of dead
bodies.

Suttee.

[¹ fol. 72 a]

A widower
may marry
again.

Before þeise ydoles men sleen here children many tymes
 ⁊ spryngen the blood vpon the ydoles ⁊ so þei maken here
 sacrifice. And whan ony man dyeth in the contree þei
 brennen his body in name of penance to þat entent þat he 4
 suffre no payne in erthe to ben eten of wormes. And 3if
¹his wif haue no child þei brenne hire with him ⁊ seyn þat
 it is resoun þat sche make him companye in þat oþer
 world as sche did in this. But ⁊ sche haue children with 8
 him þei leten hire lyue with hem to brynge hem vp 3if
 sche wole. And 3if þat sche loue more to lyue with here
 children þan for to dye with hire husbonde, men holden
 hire for fals ⁊ cursed ne schee schall neuer ben loued ne 12
 trusted of the peple. And 3if the womman dye before
 the husbonde men brennen him with hire 3if þat he
 wole And 3if he wil not, noman constreyneth him þere
 to, but he may wedde anoþer tyme withouten blame or 16
 reproof. In þat contree growen many stronge vynes ⁊ the
 wommen drynken wyn ⁊ men not And the wommen
 schauen hire berdes ⁊ men not.

Ch. XX. OF THE DOMES MADE BE SEYNT THOMAS
 HOND; OF DEUOCIOUN ⁊ SACRIFICE MADE TO
 YDOLES þERE, IN THE CYTEE OF CALAMYE;
 AND OF THE PROCESSION IN GOYNGE
 ABOUTE THE CYTEE.

✓ The tomb
of St.
Thomas
in Calamin.

His body
was some
time in
Edessa.

FROM þat contree men passen be many marches 20
 toward a contree a .x. iourneyes þens þat is
 clept MABARON ⁊ it is a gret kyngdom ⁊ it hath many
 faire cytees ⁊ townes. In þat kyngdom lith the body of
 seynt Thomas the Apostle in flesch ⁊ bon in a faire tombe 24
 in the cytee of CALAMYE, for þere he was martyred ⁊
 buried. But men of Assirie beeren his body in to MESO-
 PATAYME in to the cytee of EDISSE And after he was
 brought þider aȝen, And the arm ⁊ the hond þat he putte 28
 in oure lordes syde whan he appered to him after his

resurrexioun and seyde to him : *NOLI ESSE INCREDULUS*
SED FIDELIS, is *ȝit* lyggyng in a vesseH *withouten* the
 4 tomo. And be þat hond þei maken aH here Iuggementes
 in the contree, whoso hath right or wrong, For whan þer
 is ony dissencioun betwene ¹.ij. partyes t euery of hem
 meyneteneth his cause t seyth þat his cause is rightfuH
 And þat oþer seyth the contrarye, þanne bothe partyes
 8 writen here causes in .ij. billes And putten hem in the
 hond of seynt Thomas And anon he casteth a wey the
 bille of the wrong cause t holdeth stille the bille with
 the right cause. And þerfore men comen fro fer contrees
 12 to haue juggement of doutable causes, And oþer jugge-
 ment vse þei non þere. Also the chirche where seynt
 Thomas lyth is bothe gret t fair t aH fuH of grete
 SUMULACRÉS t þo ben grete ymages þat þei clepen here
 16 goddes, of the whiche the leste is als gret as .ij. men.
 And amonges þeise oþere þere is a gret ymage more þan
 ony of the oþere þat is aH couered with fyn gold t
 precious stones t riche perles And þat ydole is the god
 20 of false cristene þat han reneyed hire feyth And it sytteth
 in a chayere of gold fuH nobely arrayed t he hath aboute
 his necke large gyrdles wrought of gold t precious stones
 t perles ; t this chirche is fuH richely wrought t aH ouer
 24 gylt withinne. And to þat ydole gon men on pilgrimage
 als comounly t with als gret deuocioun as cristene men
 gon to seynt Iames or oþer holy pilgrimages. And many
 folk þat comen fro fer londes to seche þat ydole, for the
 28 gret deuocoun þat þei han, þei loken neuere vpward
 but euermore down to the erthie, for drede to see ony thing
 aboute hem þat scholde lette hem of here deuocioun. And
 summe þer ben þat gon on pilgrimage to this ydole þat
 32 beren knyfes in hire hondes þat ben made fuH kene t
 sharpe t aH weyes as þei gon þei smyten hem self in
 here armes t in here legges ² t in here thyes with many
 hidouse woundes t so þei scheden here blood for loue
 36 of þat ydole And þei seyn þat he is blessed t holy
 þat dyeth so for loue of his god. And oþere þere ben

How his
hand gives
judgment.

[1 fol. 72 b]

Large idols
in his
church.

The god of
renegade
Christians.

Pilgrims
looking
always
towards the
earth.

Pilgrims
that wound
themselves
with knives.

[2 fol. 73 a]

Children
sacrificed.

Kneeling
at every
third step.

The pond
containing
valuables
for keeping
the minster
in repair.

The Jugger-
naut car.

[fol. 73 b]

þat leden hire children for to sle to make sacrificse to þat ydole t after þei han slayn hem þei spryngen the blood vpon the ydole. And summe þer ben þat comen fro ferr t in goynge toward this ydole at euery thrydde pas þat 4 þei gon fro here hows, þei knelen t so contynuen til þei come thider. And whan þei comen þere þei taken ensence t oper aromatyk thinges of noble smeH and sensen the ydole as we wolde don here goddes precieuse 8 body. And so comen folk to worschipe this ydole sum from an hundred myle t summe fro many mo. And before the mynstre of this ydole is a vYUERE in maner of a gret lake fuH of water And þere in pilgrymes casten 12 gold t syluer, perles t precious stones, withouten nombre in stede of offrynges And whan the mynystres of þat chirche neden to maken ony reparacioun of the chirche or of ony of the ydoles, þei taken gold t siluer, perles 16 or precious stones out of the vyuere, to quyten the costages of such þing as þei maken or reparen; so þat no thing is fawty, but anon it schaH ben amended. And 3ee schuH vnderstonde þat whan [ben] (1) grete festes t 20 solempnytees of þat ydole, as the dedicacioun of the chirche t the thronynge of the ydole aH the contree aboute meten þere to gidere. And þei setten this ydole vpon a chare with gret reuerence, wel arrayed with 24 clothes of gold, of riche clothes of TARTARYE, of CAMACAA t oper precyous clothes, t þei leden him aboute the cytee with gret solempnytee. And before the chare gon first in processioun aH the maydenes of the contree .ij. t .ij. 28 togydere fuH ordynatly, And after the maydenes gon the pilgrymes And summe of hem fallen down vnder the wheles of the chare t lat the chare gon ouer hem, so þat þei ben dede anon. And summe han here arnes 32 or here lymes aH tobroken t somme the sydes, t aH this don þei for loue of hire god in gret devocioun. And hem thinketh þat the more payne t the more tribulacioun þat þei suffren for loue of here god, the 36

(1) Missing, C.

- more ioye *pei schuH* haue in another world And schortly
 to seye *3ou*, *pei suffren* so grete peynes & so harde
 martyrdomes for loue of here ydole *pat* a cristene man
 4 I trowe durst not taken vpon *him* the tenthie part the
 peyne for loue of oure lord Ihesu crist. And after I seye
3ou before the chare gon aH the mynstrelles of the contrey
 withouten nombre with dyuerse instrumentes & *pei* maken
 8 aH the melodye *pat* *pei* conē. And whan *pei* han gon
 aH aboute the cytee *panne* *pei* retournen azen to the
 mynstre & putten the ydole azen into his place And
panne for the loue & in worschipe of *pat* ydole and for
 12 the reuerence of the feste *pei* slen hem self a .cc. or
 .ccc. persones with scharpe knyfes, of the whiche *pei*
 bryngen the bodyes before the ydole & *pan* *pei* seyn *pat*
po ben seyntes because *pat* *pei* slowen hem self of here
 16 owne gode wille for loue of here ydole. And as men
 here *pat* hadde an holy seynt of his kyn wolde thinke
pat it were to hem an high worschipe, right so hem
 thinketh *pere*, And as men here deuoutly wolde writen
 20 holy seyntes lyfes & here myracles & sewen for here
 canonyzaciouns, right so don *pei* *pere* for hem *pat*•sleen
 hemself wilfully for loue of here ydole & seyn *pat* *pei*
 ben ¹glorouse martyres & seyntes & putten hem in here
 24 wrytynges & in here letanyes & avaunten hem gretly on
 to a nother of here holy kynnesmen *pat* so becomen
 seyntes & seyn: I haue mo holy seyntes in my kynrede
pan *3ou* in pin. And the custome also *pere* is this, *pat*
 28 whan *pei* *pat* han such deuocioun & entent for to sle
 himself for loue of his god, *pei* senden for aH here
 frendes & han gret plentee of mynstreH & *pei* gon before
 the ydole ledyng him *pat* wil sle himself for such
 32 deuocioun betwene hem with gret reuerence. And he
 aH naked hath a ful scharp knyf in his hond & he
 cutteth a gret pece of his flesch & casteth it in the face
 of his ydole seyenge his orysounes, recommendyng him
 36 to his god. And *pan* he smyteth himself & maketh grete
 woundes & depe here & *pere* tiff he falle down ded. And

They suffer
 more for
 their idol
 than Chris-
 tians would
 for Jesus.

Procession
 with music.

Many
 suicides
 in the
 minster.

Their
 families
 are proud
 of them.

Their lives
 are written
 and their
 praises
 sung, like
 those of our
 saints.

[fol. 74 a]

The ritual
 for killing
 one's self
 before the
 idol.

The dead
body pre-
sented to
the god.

þan his frendes presenten his body to the ydole t þan þei
seyn syngyunge : holy god behold what thi trewe *seruant*
hath don for þe, he hath forsaken his wif t his children
t his ricchess t aH the godes of the world t his owne lyf 4
for the loue of þe t to make þe sacrificise of his flesch t of
his blode, wherfore holy god putte him among thi beste
belouede seyntes in thi blisse of *paradys*, for he hath
wel disserued it. And þan þei maken a gret fuyre t 8
brennen the body t þanne euerych of his frendes taken
a quantyte of the asches t kepen hem in stede of
relykes t seyn þat it is holy thing. And þei haue no
drede of no perile whils þei han þo holy assies vpon 12
hem, And putten his name in here letanyes as a seynt.

The ashes
from its
pyre kept
as relics.

Ch. XXI. OF THE EUYEL CUSTOMS VSED IN THE YLE
OF LAMARY, t HOW THE ERTHE AND THE
SEE BEN OF ROWND FORME AND SCHAPP,
BE PREF OF THE STERRE THAT IS CLEPT
ANTARTYK, þAT IS FIX IN THE SOUTH.

[fol. 74 b]

FRO þat contree go men be the see OCCEAN t be many
dyuerse yles t be many contrees þat were to longe
for to tell of. And a .liij. iorneyes fro this lond þat I haue 16
spoken of þere is another lond þat is full gret þat men
clepen LAMARY. In þat lond is full gret hete t the custom
þere is such þat men t wommen gon aH naked. And þei
scornen whan thei seen any strange folk goyng clothed 20
And þei seyn þat god made ADAM t EVE aH naked And
þat noman scholde schame him to schewen him such as
god made him, For no thing is foul þat is of kyndely
nature. And þei seyn þat þei þat ben clothed ben folk of 24
another world or þei ben folk þat trowen not in god.
And þei seyn þat þei beleueu in god þat formed the
world t þat made ADAM t EVE t aH oper þinges. t þei
wedden þere no wyfes, for aH the wommen þere ben 28
comoun t þei forsake noman And þei seyn þei synnen 3if
þei refusen any man, And so god commaunded to ADAM

The
Adamites
of Lamory.

Community
of wives.

† EUE † to aH þat comen of him, whan he seyde : CRESCITE
 ET MULTIPLICAMINI ET REplete TERRAM. And þerfore
 may noman in þat contree seyn : this is my wyf, ne no
 4 womman may seye : this is myn husbonde. And whan
 þei han children þei may 3euen hem to what man þei
 wole þat hath companyed with hem. And also aH the
 lond is comoun, for aH þat a man holdeth o 3eer another
 8 man hath it anoper 3eer, And euery man taketh what
 part þat him lyketh. And also aH the godes of the lond
 ben comoun, cornes † aH oper þinges, for noþing þere is
 kept in clos ne noþing þere is vndur lok † euery man þere
 12 taketh what he wole withouten any contradiccioun † als
 riche is o man þere as is another. ¹But in þat contree
 þere is a cursed custom, for þei eten more gladly mannes
 flesch þan any oper flesch And 3it is þat contree habundant
 16 of flesch, of fisch, of cornes, of gold, † syluer † of aH
 oper godes. þider gon marchauntes † bryngen with hem
 children to selle to hem of the contree † þei by3en hem And
 3if þei ben fatte þei eten hem anon, And 3if þei ben lene þei
 20 feden hem tiH þei ben fatte † þanne þei eten hem. And
 þei seyn þat it is the best flesch † the swetest of aH the
 world. In þat lond ne in many othere bezonde þat noman
 may see the sterre TRANSMONTANE þat is clept the sterre of
 24 the see, þat is vnmevable † þat is toward the north, þat
 wee clepen the lodesterre. But men seen anoper sterre
 the contrarie to him, þat is toward the south, þat is clept
 ANTARTYK. And right as the schipmen taken here avys
 28 here † gouerne hem be the lodesterre, right so don
 schipmen bezonde þo parties be the sterre of the south,
 the whiche sterre appereth not to vs. And this sterre þat
 is toward the north þat we clepen the lodesterre ne
 32 appereth not to hem. For whiche cause men may wel
 parceyue þat the lond † the see ben of rownde schapp †
 forme, For the partie of the firmament scheweth in o
 contree þat scheweth not in another contree. And men
 36 may wel preuen be experience † sotyle compassement of
 wytt þat 3if a man fond passages be schippes þat wolde go

The land is
common
property.

[1 fol. 75 a]

Cannibal-
ism.

Little
children
eaten when
fat.

The Polar
star is not
visible
there.

side note

The
Antaretic
star is.

This proves
the earth
to be round.

Circum-
navigation
is possible.

In Bohemia
and further
to the
North, I
have seen
the Polar
star 62
degrees
high.

[¹ fol. 75 b]

To the
South, I
have seen
the Ant-
arctic star
33 degrees
high.

to serchen the world, men myghte go be schippe aH aboute
the world t abouen t benethen, The whiche thing I proue
þus, after þat I haue seyn. For I haue ben toward the
partes of Braban t beholden [in]⁽¹⁾ the ASTROLABRE þat the 4
sterre þat is clept the transmontayne is .liij. degrees high,
And more forþere in ALMAYNE t BEWME it hath .lvij.
degrees, And more forth toward the ¹parties SEPTEM-
TRIONELES it is .lxij. degrees of hegh̃te t certeyn mynutes, 8
for I self haue mesured it be the Astrolabre. Now schuH
þe knowe þat azen þat TRANSMONTAYNE is the toþer sterre
þat is clept ANTARTYKE as I haue seyð before. And þo
.ij. sterres ne meeuen neuere, And be hem turneth aH the 12
firmament right as doth a wheel þat turneth be his axiH
tree, So þat þo sterres beren the firmament in .ij. egall
parties, so þat it hath als mochel abouen as it hath
benethen. After this I haue gon toward the parties 16
MERIDIONALES, þat is toward the south And I haue founden
þat in lybye men seen first the sterre ANTARTYK. And
so fer I haue gon more forth in þo contrees þat I haue
founde þat sterre more high, so þat toward the high lybye 20
it is .xviij. degrees of hegh̃te t certeyn mynutes, of the
whiche .lx. mynutes maken a degree. After goynge be
see t be londe toward this contree of þat I haue spoke
t to oþer yles t londes bezonde þat contree I haue founden 24
the sterre ANTARTYK of .xxxiiij. degrees of hegh̃te t mo
mynutes. And 3if I hadde had companye t schippyng
for to go more bezonde I trowe wel in certeyn þat wee
scholde haue com aH the roundness of the firmament aH 28
aboute. For as I haue seyð 3ou befor the half of the
firmament is betwene þo .ij. sterres, The whiche halfondeH
I haue seyn. And of the toþer halfondeH I haue seyn
toward the north vnder the TRANSMONTANE .lxij. degrees 32
t .x. mynutes, And toward the partie MERIDIONALE I haue
[seyn]⁽²⁾ vnder the antartyk .xxxiiij. degrees t .xvj. mynutes,
And þanne the halfondeH of the firmament in aH ne
holdeth not but .ix.^{xx} degrees. And of þo .ix.^{xx} I haue seen 36

(¹) Missing, C.

(²) been, C.

- .lxij. on *pat* o part t .xxxij. on *pat* oper part *pat* ben .^{xx}.
 t .xv. degrees t nygh the halfondeH of a degree. And so
perc ne fayleth but *pat* I haue seen aH the firmament saf
 4 .^{xx}.
 .iiij. t .iiij. degrees t *pe* halfondeH of a degree And *pat* is
 not the fourthe partie of the firmament, For the .iiij.
 partie of the roundness of the firmament holt .^{xx}.
 .iiij. t .x. degrees, So *perc* fayleth but .v. degrees t an half of the
 8 fourthe partie. And also I haue seen the .iiij. parties
 of aH the roundeness of the firmament t more 3it .v.
 degrees t an half, Be the whiche I seye 3ou certeynly, *pat*
 men may envirowne aH the erthe of aH *pe* world as wel
 12 vnder as abouen t turnen azen to his contre *pat* hadde
 companye t schippyng t conduyt. And aHweys he
 scholde fynde men londes t yles as wel as in this contree,
 For 3ee wyten weH *pat* *pei* *pat* ben toward the antartyk
 16 *pei* ben streght feet azen feet of hem *pat* dwellen vnder
 the TRANSMONTANE also wel as wee t *pei* *pat* dwellyn
 vnder vs ben feet azenst feet. For aH the parties of
 see t of lond han here appositees habitables or trepass-
 20 ables t [yles]⁽¹⁾ of *pis* half t bezondhalf. And wyteth
 wel *pat* after *pat* *pat* I may parceyue t comprehende the
 londes of PRESTRE IOHN Emperour of Ynde ben vnder
 vs. For in goynge from Scotland or from Englund toward
 24 Ierusalem men gon vpward alweys, For oure lond is in the
 lowe partie of the erthe toward the west And the lond of
 PRESTRE IOHN is the lowe partie of the erthe toward
 the Est and han there the day whan wee haue the nyght;
 28 And also high to the contrarie *pei* han the nyght whan
 wee han the day. For the erthe t the see ben of round
 forme and schapp as I haue seyde befor And *pat* *pat* men
 gon vpward ²to o cost, men gon downward to another
 32 cost. Also 3ee haue herd me seye *pat* IERUSALEM is in
 the myddes of the world t *pat* may men preuen t schewen
pere be a spere *pat* is right into the erthe vpon the hour of
 mydday whan it is EQUINOXIVM, *pat* scheweth no schadwe
 36 on no syde. And *pat* it scholde ben in the myddes of

[1 fol. 76 a]

I have
therefore
seen three-
quarters of
the sky.

Doctrine
of the
Antipodists
defended.

Our
Antipodes
are in
Prestre
John's
Empire.

[2 fol. 76 b]

In Jeru-
salem, a
spear throws
no shadow
at noon
on the
Equinox.

(1) *pei*, MS.

The Holy City is as far from the eastern as from the western limit of the earth.

A traveller having searched the world, finally found himself where his own language was spoken.

If he had proceeded further, he would have reached his home, but he went back.

Later on, visiting Norway, he identified the very island.

[1 fol. 77 a]

The people of our Antipodes need not fall into the sky any more than we do.

the world Dauid wytnesseth it in the psauter where he
seyth: *DEUS OPERATUS EST SALUTEM IN MEDIO TERRE.*
þanne þei þat parten fro þo parties of the west for to
go toward *IERUSALEM*, als many iorneyes as þei gon 4
vpward for to go thider, in als many iorneyes may þei
gon fro *IERUSALEM* vnto oper confynyes of the super-
ficialtee of the erthe beþonde. And whan men gon
beþonde þo iorneyes toward ynde t to the foreyn yles, 8
aH is envyronyge the roundnesse of the erthe t of the
see vnder oure contrees on this half. And þefore hath it
befallen many tymes of o þing þat I haue herd cownted
whan I was ȝong, how a worthi man departed somtyme 12
from oure contrees for to go serche the world, And so
he passed ynde t the yles beþonde ynde where ben mo
þan .v. M. yles. And so longe he wente he see t lond
t so enviround the world be many seisons, þat he fond 16
an yle where he herde speke his owne langage, callynge
on oxen in the plowgh suche wordes as men speken to
bestes in his owne contree, Where of he hadde gret
meruayle, for he knew not how it myghte be. But I 20
seye þat he had gon so longe he longe t be see, þat he
had envyround aH the erthe, þat he was comen aȝen
envirounyng þat is to seye goyng aboute vnto his owne
marches. t ȝif he wolde haue passed forth, (1) he had 24
founnen his contre ¹ and his owne knoueleche. But he
turned aȝen from þens fro whens he was come fro t so
he loste moche peyneful labour, as himself seyde a gret
while after þat he was comen hom. For it befeH after 28
þat he wente in to Norweye and þere tempest of the see
toke him and he arryued in an yle And whan he was in
þat yle he knew wel þat it was the yle where he had
herd speke his owne langage before, t the callynge of 32
oxen at the plowgh, t þat was possible þinge. But how
it semeth to symple men vnlearned þat men ne mowe not
go vnder the erthe t also þat men scholde falle toward
the heuene from vnder. But þat may not be vpon less 36

(1) til, C.

- pan wee mowe falle toward heuene fro the erthe where
 wee ben. For fro what *partie* of the erthe *pat* man dueH
 ouper abouen or benethen it semeth always to hem *pat*
 4 duellen *pat* *pei* gon more right pan ony *oper* folk And
 right as it semeth to vs *pat* *pei* ben vnder vs, right so it
 semeth hem *pat* wee ben vnder hem. For *zif* a man
 myghte falle fro the erthe vnto the firmament, be grettere
 8 resoun the erthe *t* the see *pat* ben so grete *t* so heuy
 scholde fallen to the firmament, but *pat* may not be And
 perfore seith oure lord god: NON TIMEAS ME QUI SUSPENDI
 TERRAM EX NICHILO. And aH be it *pat* it be possible
 12 ping *pat* men may so envyroune aH the world, natheles
 of a .M. *persones* on ne myghte not happen to returnen
 in to his contree. For, for the gretness of the erthe
t of the see men may go be a .M. and a .M. other
 16 weyes, *pat* noman cowde redye him perfetely toward the
 parties *pat* he cam fro, but *zif* it were be aventure *t*
 happ or be the grace of god. For the erthe ¹is fuH [1 fol 77 b]
 large *t* fuH gret *t* holt in roundness *t* aboute envyroun
 20 be abouen *t* be benethen .xx. M.CCCC. *t* .xxv. myles,
 after the opynyoun of olde wise astronomeres. And
 here seyenges I repreue nought, But after my lytyH wytt
 it semeth me, sauynge here reuerence, *pat* it is more. And
 24 for to haue better vndirstondynge I seye þus: Be per
 ymagyned a figure *pat* hath a gret compas *t* aboute the
 poynt of the gret compas *pat* is clept the centre be made
 another litiH compas. þan after be the gret compas
 28 devised be lynes in manye parties And *pat* aH the lynes
 meeten at the centre, so *pat* in as many parties as the
 grete compas schal be departed, in als manye schal be
 departed the litiH *pat* is aboute the centre, aH be it
 32 *pat* the spaces ben lesse. Now þanne, be the gret compas
 represented for the firmament And the litiH compas
 represented for the erthe. Now þanne, the firmament is
 deuysed be Astronomeres in .xij. signes and euery signe
 36 is deuysed in .xxx. degrees, *pat* is .CCC. *t* .lx. degrees
pat the firmament hath a bouen. Also be the erthe

Each nation
 imagines
 itself to
 stand
 upright, and
 all others to
 go topsy
 turvy.

The
 difficulty
 in a voyage
 round the
 earth is to
 find one's
 way back.

The earth's
 circumfer-
 ence is
 20,425 miles.

The celestial
 and terres-
 trial circles
 are divided
 into 360
 degrees.

One terrestrial degree
is 600
furlongs.

The roundness of the
earth is
31,500
miles.

The lands
of the
extreme
West lie
outside the
climates.

[fol. 78 a]

deuysed in als many parties as the firmament t lat euery partye answer to a degree of the firmament. And wyteth it wel þat after the Auctoures of Astronome .DC. furlonges of erthe answeren to a degree of the firmament And þo ben .^{xx}.iiij. .viij. Mi. t .iiij. furlonges, Now be þat here multiplyed be .CCC. sitthes t .lx. t þan þei ben .xxxj. M^t. t .DC. myles, euery of .viij. furlonges, after myles of oure contree. So moche hath the erthe in roundness t of heghte enviroun after myn opynyoun t myn vndirstondynge. And 3ee schuH vndirstonde þat after the opynyoun of olde wise ¹Philosophres t Astronomeres oure contree ne Ireland ne Wales ne Scotland ne Norweye ne the oper yles costynge to hem ne ben not in the superficialte cownted abouen the erthe, as it schewep be aH the bokes of Astronome. For the superficialtee of the erthe is departed in .viij. parties for the .viij. planetes And þo parties ben clept clymates. And oure parties be not of the .viij. clymates, for þei ben descendynge toward the west betwene high toward the roundness of the world, t pere ben the yles of ynde, 20 And þei ben azenst vs þat ben in the lowe contree, t the .viij. clymates strecchen hem envirounynge the world.

Ch. XXII. OF THE PALAYS OF THE KYNG OF THE YLE OF IAUA ; OF THE TREES þAT BEREN MELE, HONY, WYN t VENYM, t OF OTHERE MERUAYLLES t CUSTOMS VSED IN THE YLES MARCHINGE þERE ABOUTEN.

The people
of Cinnabar
are tattooed.

BESYDE þat yle þat I haue spoken of pere is another yle þat is clept SUMOBOR þat is a gret yle t the kyng þereof is right myghty. The folk of þat yle maken hem always to ben marked in the visage with an hote yren bothe men and women for gret nobless, for to ben 28

- knownen from oper folk, for þei holden hemself most noble
 t most worthi of aH the world. And þei han werre
 aHweys with the folk þat gon aH naked. And faste besyde
 4 is another yle þat is clept BETEMGA þat is a gode yle t a
 plentyfous. And many oper yles ben þere aboute where
 þere ben many of dyuerse folk of the whiche it were to
 longe to speke of aH. But fast besyde þat yle for to passe
 8 be see is a gret yle t a gret contree þat men clepen IAUA
 t it is nygh .ij. M. myle in circuyt. And the kyng of þat
 contree is a fuH gret lord t a riche t a myghty And
 hath vnder him .vij. oper kynges of .vij. oper yles abouten
 12 hym. ¹This yle is fuH wel enhabyted t fuH wel manned,
 þere growen aH maner of spicerie more plentyfouslich
 þan in ony oper contree, As of gyngeuere, clowegylofres,
 caneH, zedewaH, notemuges t maces. And wyteth wel
 16 þat the notemuge bereth the maces, For right as the note
 of the haseH hath an husk withouten, þat the note is
 closed in til it be ripe t after falleth out, right so it is of
 the notemuge t of the maces. Manye oper spices t many
 20 oper godes growen in þat yle, For of aH ping is þere
 plentee saf only of wyn. But þere is gold t siluer gret
 plentee. And the kyng of þat contree hath a paleys fuH
 noble t fuH merueyllous t more riche þan ony in the
 24 world, For aH the degrez to gon vp in to halles t chambres
 ben on of gold, anoper of syluer. And also the paumentes
 of halles t chambres ben aH square on of gold t anoper of
 syluer t alle the walles withinne ben couered with gold
 28 t syluer in fyn plates. And in þo plates ben stories t
 batayles of knyghtes enleved t the crounes t the cercles
 abouten here hedes ben made of precious stones t riche
 perles t grete. And the halles t the chambres of the
 32 palays ben aH couered withinne with gold t syluer, so
 þat noman wolde trowe the richness of þat palays but he
 had seen it. And witeth wel þat the kyng of þat yle is
 so myghty þat he hath many tymes ouercomen the grete
 36 CANE of CATHAY in bataylle, þat is the most gret
 Emperour þat is vnder the firmament ouper bezonde the

Java is
powerful,

[1 fol. 78 b]

and rich
in spices.

Mace is the
husk of
nutmeg.

The steps
and floors of
the king's
palace are
gold and
silver.

Figures
embossed
on the walls.

Wars
between the
king of
Java and
the Great
Chan.

see or on this half. For þei han had oftentye werre
 betwene hem, because þat the grete CANE wolde constrey-
 [fol. 79 a] ¹nen him to holden his lond of him, but þat oþer at aȝ
 tymes defendeth him wel aȝenst him. After þat yle in 4
 goynge be see men fynden another yle gode t̃ gret. þat
 men clepen PATHEN, þat is a gret kyngdom full of faire
 cytees t̃ full of townes. In þat lond growen trees þat
 beren mele wherof men maken gode bred t̃ white t̃ of 8
 gode sauour And it semeth as it were of whete, but it is
 not allynges of such sauour. And þere ben oþer trees
 þat beren hony gode t̃ swete And oþer trees þat beren
 venym aȝenst the whiche þere is no medycyne but [on] 12
 And þat is to taken here propre leues t̃ stampe hem t̃
 Homeo-
 pathy. temperen him with water t̃ þan drynke it And eȝ he schal
 dye, for triacle wil not awaylle ne non oþer medycyne.
 Attempt of
 the Jews to
 poison
 Christ-
 endom. Of this venym the Iewes had let sechen of on of here 16
 frendes for to enpoysone aȝ cristiauntee as I haue herd
 hem seye in here confessioun before here dyenge. But
 thanked be aȝ myghty god þei fayleden of hire purpos
 but aȝweys þei maken gret mortalitee of poeple. And 20
 oþer trees þer ben also þat beren wyn of noble sentement.
 And ȝif ȝou lyke to here how the mele cometh out of the
 trees I schal seye ȝou. Men hewen the trees with an
 A gum
 oozes from
 holes in the
 barks, and
 is ground
 into flour. hachet aȝ aboute the fote of the tree til þat the bark 24
 be perced in many parties t̃ þan cometh out þerof a
 thikke lykour, the whiche þei resceyuen in vesselles t̃
 dryen it at the hete of the sonne. And þan þei han it to
 [fol. 79 b] a mylle to grynde And it² becometh faire mele t̃ white. 28
 And the hony t̃ the wyn t̃ the venym ben drawn out of
 oþer trees in the same manere t̃ put in vesselles for to
 kepe. In þat yle is a ded see þat is a lake þat hath no
 ground And ȝif ony thing falle in to þat lake it schal 32
 neuere comen vp aȝen. In þat lake growen reedes þat ben
 Long canes. cannes þat þei clepen THABY þat ben .xxx. fadme long
 And of peise cannes men maken faire houses. And þer
 ben oþer canes þat ben not so longe þat growen nere the 36
 lond t̃ han so longe rotes þat duren wel a .iiij. quarteres of

- a furlong ore more. And at the knottes of þo rotes men
 fynden *precious stones* þat han gret *vertues* And he þat
 bereth ony of hem vpon him, yren ne steel ne may not
 4 hurt him ne drawe no blod vpon him And *perfore* þei þat
 han þo stones vpon hem fighiten fuþ hardly bothe on see t
 lond For men may not harmen [hem] on no partye. And
 perfore þei þat knowen the manere t schuþ fighite with
 8 hem þei schoten to hem arwes t quarelles withouten yren
 or steel t so þei hurten hem t sleen hem. And also of
 þo cannes þei maken houses and schippes t oper thinges
 as wee han here makynge houses and schippes of oke or of
 12 ony oper trees. And deme noman þat I seye it but for a
 truiffuþ, for I haue seen of þo cannes with myn owne
 eyzen fuþ many tymes lyggyng vpon the Ryuere of þat
 lake, of the whiche .xx. of oure felowes ne myghten not
 16 lysten vp ne beren on to the erthe. After this ¹yle men
 gon be see to anoper yle þat is clept CALONAK t it is a
 fair lond t a plentifulous of godes. And the kyng of þat
 contrey hath als many wyfes as he wole For he makth
 20 serche aþ the contree to geten him the fairest maydens
 þat may ben founde t maketh hem to ben brought before
 him And he taketh on o nyght t anoper a noper nyght t
 so forth contynuelly sewyng, so þat he hath a .M. wyfes
 24 or mo. And he liggeth neuer but o nyght with on of
 hem t anoper nyght with a noper, but 3if þat on happene
 to ben more lusty to his plesance þan another. And
 perfore the kyng geteth fuþ many children, sumtyme an
 28 .C. sumtyme an .CC. t sumtyme mo. And he hath also
 into a .xiiij. Mit Olifauntz or mo, þat he maketh for to
 ben brought vp amonges his vileynes be aþ his townes.
 For in cas þat he had ony werre azenst ony oper kyng
 32 aboute him þanne [he] maketh certeyn men of armes for
 to gon vp in to the castelles of tree made for the werre
 þat craftlyly ben sett vpon the Olifantes bakkes, for to
 fyghten azen hire enemyes, t so don oper kynges þere
 36 aboute. For the maner of werre is not pere as it is here

Precious
stones found
on the roots
of canes.

Neither iron
nor steel
can hurt
those that
wear them.

I have seen
giant canes
with my
own eyes.

[1 fol. 80 a]

The king of
Calonak has
more than
a thousand
wives.

He has as
many as two
hundred
children,
and 14,000
tame
elephants.

Castles put
on elephants
in war time.

or in oþer contrees, ne the ordynance of werre nouþer.
 And men clepen the Olifantes WARKES. And in þat yle
 þere is a gret meruayle more to speke of þan in ony oþer
 partie of the world: For aȝ manere of fissches þat ben 4
 þere in the see abouten hem comen ones in the ȝeer ecche
¹ manere of dyuerse fissches, on maner of kynde after oþer,
 t þei casten hem self to the see banke of þat yle, so gret
 plentee t multitude þat noman may vnnethe see but fissch 8
 t þere þei abyden .iiij. dayes and euery man of the contree
 taketh of hem als many as him lyketh, And after þat
 maner of fissch after the thridde day departeth t goth
 into the see. And after hem comen another multitude of 12
 fyssch of anoþer kynde t don in the same maner as the
 firste diden oþer .iiij. dayes. And after hem anoþer tiȝt
 aȝ the dyuerse maner of fisshes han ben þere t þat men
 han taken of hem þat hem lyketh. And noman knoweth 16
 the cause wherfore it may ben, But þei of the contree
 seyn þat it is for to do reuerence to here kyng þat is
 the most worthi kyng þat is in the world as þei seyn, be
 cause þat he fulfilleth the commandement þat god bad to 20
 ADAM t EVE whan god seyde: CRESCITE ET MULTIPLI-
 CAMINI ET REPLETE TERRAM. And for because þat he
 multiplieth so the world with children perfore god sendeth
 him so the fissches of dyuerse kyndes of aȝ þat ben in 24
 the see, to taken at his wille for him t aȝ his peple.
 And perfore aȝ þe fissches of the see comen to maken him
 homage as the most noble t excellent kyng of the world
 t þat is best beloued with god als þei seyn. I knowe not 28
 the resoun whi it is but god knoweth. But this me
 semeth ² is the moste merueylle þat euere I saugh, For
 this mervaylle is aȝenst kynde t not with kynde, þat the
 fisshes þat han fredom to enviroun aȝ the costes of the 32
 see at here owne list comen of hire owne wiȝt to profren
 hem to the deth withouten constreynynge of man. And
 perfore I am syker þat this may not ben withouten a gret
 tokene. þere ben also in þat contree a kynde of SNAYLES 36
 þat ben so grete þat many persones may loggen hem in

Each species
of fish comes
to land
once a year.
[1 fol. 80 b]

They stay
three days,
till every
man has
plenty.

Each species
of fish does
the same for
three days.

The natives
believe that
the fishes
honour their
king for re-
producing
his kind.

[2 fol. 81 a]

This miracle
is against
nature.

- hire schelles, as men wolde don in a lityH hous, And
 oper snayles pere ben pat ben fuH grete, but not so huge
 as the oper. And of peise snayles t of gret white
 4 wormes pat han blake hedes pat ben als grete as a mannes
 thigh t somme lesse as grete wormes pat men fynden pere
 in wodes men maken Vyaunde RiaH for the kyng t for
 oper grete lordes. And zif a man pat is maryed dye in
 8 pat contree, men buryen his wif with him aH quyk, For
 men seyn pere pat it is resoun pat sche make him com-
 panye in pat oper world as sche did in this. From pat
 contree men gon be the see ocean be an yle pat is clept
 12 CAFFOLOS. Men of pat contree whan here frendes ben
 seke pei hangen hem vpon trees t seyn pat it is better pat
 briddes pat ben Angeles of god eten hem þan the foule
 wormes of the erthe. From pat yle men gon to another
 16 yle where the folk ben of fuH cursed kynde for pei norys-
 schen ¹grete dogges t techen hem to strangle here frendes
 whan pei ben syke, for pei wil nought pat pei dyen of
 kyndely deth, for pei seyn pat pei scholde suffren to
 20 gret peyne zif pei abyden to dyen be hemself as nature
 wolde. t whan pei ben þus enstrangled pei eten here
 flesch in stede of venysoun. Afterward men gon be
 many yles be see vnto an yle pat men clepen MILKE t
 24 pere is a fuH cursed peple for pei delyten in nothing more
 þan for to figheten and to sle men And pei drynken
 gladlyest mannes blood the whiche pei clepen DIEU, And
 the mo men pat a man may slee, the more worschipe he
 28 hath amonges hem. And zif .ij. persones ben at debate
 t perauenture ben accorded be here frendes or be sum of
 here alliance, it behoueth pat euery of hem pat schuH
 ben accorded drynke of operes blood, And eH the accord
 32 ne the alliance is noght worth ne it schaff not be no
 reпреf to him to breke the alliance t the acord, but
 zif euery of hem drynke of operes blood. t from pat
 yle men gon be see from yle to yle vnto an yle pat is
 36 clept TRACODA, where the folk of pat contree ben as
 bestes t vnresonable t duellen in caves pat pei maken

MANDEVILLE.

The shells
of snails are
large enough
to hold
several
people.

Large white
worms
supply meat
for a king.

Widows are
buried alive
with their
dead
husbands.

In Caffo, the
sick are
hanged, as
food for
birds, who
are angels
from
heaven.

Elsewhere,
dogs are
trained to
strangle the
sick, to save
them from
pain.

[1 fol. 81 b]

In Milke,
human
blood is
drunk.

Treaties are
sanctified
by the
drinking
of blood.

In Tracoda
are cave-
dwellers,
who hiss
like snakes.

K

in the erthe for þei haue no wytt to maken hem houses.
 And whan þei seen ony men passynge porgh here contrees
 þei hyden hem in here caves. And þei eten flessch of
 [1 fol. 82 a] serpentes t þei eten but litil t þei speken nought¹ but 4
 þei hissen as serpentes don And þei sette no prys be
 The precious
 stone Traco-
 don has
 40 colours.
 non aveer ne ricchess, but only of a precyous ston þat is
 amonges hem þat is of .lx. coloures; And for the name of
 the yle þei clepen it TRACODON. And þei louen more þat 8
 ston þan ony thing el And ȝit thei knowe not the vertue
 þereof but þei coueyten it t louen it only for the beautee.
 After þat yle men gon be the see ocean be many yles
 vnto an yle þat is clept NACUMERA þat is a gret yle t 12
 good t fayr. And it is in kompas aboute more þan a .M.
 myle t all the men t wommen of þat yle han houndes
 hedes and þei ben clept CANOPHOLOS t þei ben full
 resonable t of gode vnderstandynge, saf þat þei wor- 16
 schipen an ox for here god. And also euerych of hem
 bereth an ox of gold or of syluer in his forhed in tokene
 þat þei louen wel here god. And þei gon all naked
 saf a lityll clout þat þei coueren with here knees t hire 20
 membres. þei ben grete folk t wel fyghtynge t þei han
 a gret targe þat couereth all the body t a spere in here
 hond to fichte with. And ȝif þei taken ony man in
 bataylle anon þei eten him. The kyng of þat yle is full 24
 riche t full myghty t right deuout after his lawe And
 he hath abouten his nekke .ccc. perles oryent gode t
 grete t knotted as PATER NOSTRES here of Amber. ² And
 in maner as wee seyn oure PATER NOSTRE t oure AUE 28
 MARIA, cowntyng the PATER NOSTRES, right so this kyng
 seyth every day deuoutly .ccc. preyeres to his god or þat
 he ete. And he bereth also aboute his nekke a RUBYE
 oryent noble t fyn þat is a fote of lengthe t fyve fyngres 32
 large. And whan þei chesen here kyng þei taken him
 þat rubye to beren in his hond And so þei leden him
 rydynge all abouten the cytee And fro pens fromward
 þei ben all obeyssant to him. And þat rubye he schaff 36
 bere allwey aboute his nekke, For ȝif he hadde not þat

In Nacu-
 mera live
 the Cyno-
 cephal.

They
 worship
 an ox.

Their loin-
 cloths
 and
 weapons.

How their
 king tells
 his beads.

[2 fol. 82 b]

The royal
 ruby a foot
 long.

- rubye vpon him men wolde not holden him for kyng.
 The grette CANE of CATHAY hath gretly coueyted þat
 RUBYE but he myghte neuer han it for werre ne for no
 4 maner of godes. This kyng is so rightfuþ þ of equytee Robbery
 in his doomes þat men may go sykerlych þorghout all his unknown
 contree þ here with him what him list, þat noman schaff there.
 þen hardy to robben him, And 3if he were, the kyng
 8 wolde iustifye[n] anon. Fro this lond men gon to anoper
 yle þat is clept SILHA þ it is weþ a .Decc. myles aboute. Silha or
 In þat lond is fuþ mocheþ wast, for it is fuþ of serpentis Ceylon.
 of dragouns þ of COKADRILLES þat noman dar duelle
 12 þere. þeise COKADRILLES þen serpentis 3alowe þ rayed The
 abouen þ han .iiij. feet þ schorte thyes þ grette nayles as crocodiles.
 clees or talouns. ¹ And þere þen somme þat han .v. fadme [1 fol. 83 a]
 in lengthe þ summe of .vj. þ of .viij. þ of .x. And
 16 whan þei gon be places þat þen grauelly, it semeth as
 þough men hadde drawen a gret tree þorgh the grauelly
 place. And þere þen also many wylde bestes þ namelych
 of OLYFAUNTES. In þat yle is a gret mountayne þ in
 20 mydd place of the mount is a gret lake in a fuþ faire
 pleynd þ þere is gret plentee of water. And þei of the
 contree seyn þat ADAM þ EVE wepten vpon þat mount The lake
 an .c. 3eer whan þei weren dryuen out of paradys And filled with
 24 þat water þei seyn is of here teres, For so moche water Adam and
 þei wepten þat made the forseyd lake. And in the botme Eve's tears.
 of þat lake men fynden many precious stones þ grette Precious
 perles. In þat lake growen many reedes þ grette stones at its
 28 And þere withjnn þen many COKADRILLES þ serpentis þ bottom.
 grette waterleches. And the kyng of þat contree ones
 euery 3eer 3eueth leve to pore men to gon in to the lake
 to gadre hem precyous stones þ perles be weye of almess
 32 for the loue of god þat made ADAM. And all the 3eer
 men fynde ynowe. And for the vermyn þat is withjnn The poor
 þei anoynte here armes þ here thyes þ legges with an gather the
 oynement made of a ping þat is clept LYMONS þat is a stones.
 36 manere of fruyt lych smale pesen, And þanne haue þei
 They anoint
 their bodies
 against
 venomous
 beasts.

no drede of no Cocodrilles ne of non oper venymous
 (1 fol. 83 b) vermyñ. This water ¹renneth flowynge & ebbynge be a
 syde of the moūntayne & in þat ryuer men fynden
 precious stones & perles gret plentee. And men of þat 4
 yle seyn comounly þat the serpentis & the wilde bestes
 of þat contree ne wil not don non harm ne touchen with
 Those beasts
 attack no
 strangers. cnyH no strange man þat entreth in to þat contree, but
 only to men þat ben born of the same contree. In þat 8
 contree & opere þere abouten þere ben wyld gees þat han
 Two-headed
 geese and
 white lions. .ij. hedes And þere ben lyouns aH white & als grete as
 oxen & many othere dyuerse bestes & foules also þat be
 not seyn amonges vs. And witeth wel þat in þat contree 12
 & in opere yles þere abouten the see is so high þat it
 semeth as pough it henge at the clowdes & þat it wolde
 The sea
 hangs from
 the clouds. coueren aH the world; And þat is gret meruaylle þat it
 myghte be so, saf only the wiH of god, þat the eyr sus- 16
 teyneth it. And perfore seyth David in the psautere:
 MIRABILES ELACIONES MARIS.

Ch. XXIII. HOW MEN KNOWEN BE THE YDOLE, 3IF THE
 SIKE SCHALL DYE OR NON; OF FOLK OF
 DYUERSE SCHAP AND MERUEYLOUSLY DIS-
 FIGURED, AND OF THE MONKES þAT 3EUEH
 HIRE RELEEF TO BABEWYNES, APES & MAR-
 MESETTES & TO OPER BESTES.

FROM þat yle in goynge be see toward the south is
 anoþer gret yle þat is clept DONDUN. In þat yle 20
 ben folk of dyuerse kyndes so þat the fader eteth the
 In Dondyn
 one relative
 eats another. sone, the sone the fader, the husbonde the wif & the wif
 the husbonde. And 3if it so befallē þat the fader or
 (2 fol. 84 a) moder ²or ony of here frendes ben seke anon the sone 24
 goth to the prest of here lawe & preyeth him to aske the
 The idols
 are con-
 sulted about
 diseases. ydole 3if his fader or moder or frend schall dye on þat
 cnyH or non. And þan the prest & the sone gon togydere

before the ydole & knelen full deuoutly & asken of the
ydole here demande. And 3if the deuyH *pat* is *withinne*
answere *pat* he schaff lyue *pei* kepen him wel, And 3if
4 he seye *pat* he schaff dye þan the prest goth *with* the
sone *with* the wif of him *pat* is seek & *pei* putten here
hondes vpon his mouth & stoppen his breth & so *pei* sleen
him. And after *pat* *pei* choppen aH the body in smale
8 peces & preyen aH his frendes to comen & eten of him
pat is ded & *pei* senden for aH the mynstraff of the
contree & maken a solempne feste. And whan *pei* han
eten the flesch *pei* taken the bones & buryen hem &
12 syngen & maken gret melodye. And alle þo *pat* ben of
his kyn or pretenden hem to ben his frendes, & *pei* come
not to *pat* feste *pei* ben repreued for euere more & schamed
& maken gret doel, for neuere after schult *pei* ben holden
16 as frendes. And *pei* seyn also *pat* men eten here flesch
for to delyueren hem out of payne, For 3if the wormes of
the erthe eten hem the soule scholde suffre gret payne as
pei seyn & namely whan the flesch is tendre & megre
20 *þanne* seyn here frendes *pat* *pei* don gret synne to leten
hem haue so long langure to suffre so moche payne
withoute resoun. And whan *pei* fynde the flesch fatte
þan *pei* seyn *pat* it is wel don to senden hem sone to
24 *paradys* & *pat* *pei* haue not suffred him to longe t[o] endure
in payne. The kyng of this yle is a ful gret lord & a
myghty & hath vnder him .liiij. grete yles *pat* 3euen
tribute to him. And in euerych of theise yles is a kyng
28 crowned & aH ben obeyssant to *pat* kyng And he hath in
þo yles many dyuerse folk. In on of peise yles ben folk
of gret stature as geauntes & *pei* ben hidouse for to loke
vpon & *pei* han but on eye & *pat* is in the myldyH of. the
32 front & *pei* eten no ping but raw flesch & raw fyssch.
And in anoper yle toward the south duellen folk of foul
stature & of cursed kynde, *pat* han non hedes & here eyen
ben in here scholdres And here mouth is croked as an
36 hors schoo & *pat* is in the myddes of here brest. And in

The funeral
feast.The human
body should
not feed
wormis.[¹ fol. 84b]One-eyed
giants.Headless
men with
crooked
months;

others with
mouths
behind their
backs.
Noseless
men.

anoper yle also ben folk þat han non hedes t here eyen
 t here mouth ben behynde in here schuldres. And in
 anoper yle ben folk þat han the face aH platt aH pleyn
 withouten nese t withouten mouth, but þei han .ij. smale 4
 holes aH rounde in stede of hire eyen t hire mouth is
 platt also withouten lippes. And in anoper yle ben folk
 of foul fasceoun t schapp ¹ þat han the lippe aboute the
 mouth so gret þat whan þei slepen in the sonne þei 8
 keueren aH the face with þat lippe. And in anoper yle
 þer ben lityH folk as dwerghes t þei ben to so meche as
 the PYGMEYES t þei han no mouth, but in stede of hire
 mouth þei han a lytyH round hole. And whan þei schuH 12
 eten or drynken þei taken þorgh a pipe or a penne or
 such a þing and sowken it in, for þei han no tonge
 t þerfore þei speke not, but þei maken a maner of hiss-
 ynge as a nedder doth t þei maken signes on to anoper 16
 as monkes don, be the whiche euery of hem vnderstondeth
 oper. And in anoper yle ben folk þat han grete eres t
 longe, þat hangen down to here knees. And in anoper
 yle ben folk þat han hors feet t þei ben stronge t myghty 20
 and swift renneres for þei taken wylde bestes with ren-
 nyng t eten hem. And in anoper yle ben folk þat gon
 vpon hire hondes t on hire feet as bestes t þei ben aH
 skynned t fedred t þei wole lepen as lightly into trees t 24
 fro tree to tree as it were squiellles or apes. And in
 anoper yle ben folk þat ben botlie man t womman t þei
 han kynde of þat on t of þat oper t þei han but o pappe
 on the o syde t on þat oper non And þei han membres 28
 of generacioun of man t womman t þei vsen bothe whan
 hem list ones þat on t anoper tyme þat oper. And þei
 geten ² children whan þei vsen the membre of man t þei
 bere children whan þei vsen the membre of womman. 32
 And in anoper yle ben folk þat gon aH weys vpon here
 knees ful meruey[1]lously ⁽¹⁾ t at euery pas þat þei gon it
 semeth that þei wolde falle t þei han in euery foot .viij.
 toos. Many oper dyuerse folk of dyuerse natures ben pere 36

[1 fol. 85 a]

Faces
covered by
the upper
lip.

Dwarfs
that suck
in food
through
pipes.

Ears hang-
ing down
to the
knees.
Horse-
footed
people.

Quadruped
people.

Hermaphro-
dites.

[2 fol. 85 b]

People that
move on
their
knees.

- in *oper* yles abouten, of the whiche it were to longe to
 tell & *perfore* I passe ouer schortly. From *peise* yles in
 passynge be the see ocean toward the est be many
 4 iourneyes men fynden a gret contree & a gret kyngdom
 pat men clepen *MANCY* & pat is in ynde the more. And
 it is the beste lond & on the fairest pat may ben in all
 the world & the most delectable & the most plentifulous of
 8 all godes pat is in power of man. In pat lond dwellen
 many cristene men & sarrazynes, for it is A gode contree
 & a gret And *pere* ben jnne mo *pan* .ij. M. grete cytees
 & riche withouten *oper* grete townes. And *pere* is more
 12 plentee of peple *pere* *pan* in any *oper* partie of ynde for
 the bountee of the contree. In pat contree is no nedy man
 ne non pat goth on beggyng. And *pei* ben full faire
 folk, but *pei* ben all pale And the men han thynne
 16 berdes & fewe heres, but *pei* ben longe; But vnethe hath
 any man passynge .l. heres in his berd & on heer sitt
 here, an*oper* *pere*, as the berd of a lyberd or of a catt.
 In pat lond ben many fairere wommen *pan* in any *oper*
 20 contree bezonde the see And *perfore* ¹ men clepen pat lond
ALBANYE because pat the folk ben white. And the chief
 cytee of that contree is clept *LATORYN* & it is a iourneye
 from the see And it is moche more *pan* *PARYS*. In pat
 24 cytee is a gret ryuere berynge schippes pat gon to alle the
 costes in the see. No cytee of the world is so wel stored
 of schippes as is pat And all þo of the cytee & of the
 contre [worschipen] ⁽¹⁾ ydoles. In pat contree ben double
 28 sithes more [briddes *pan*] ben here: *pere* ben white gees
 rede aboute the nekke & *pei* han a gret crest as a cokkes
 comb vpon hire hedes And *pei* ben meche more *pere* *pan*
pei ben here & men byen hem *pere* all quykk right gret
 32 chepe. And *pere* is gret plentee of neddres of whom
 men maken grete festes & eten hem at grete sollempnytees,
 And he pat maketh *pere* a feste, be it neuere so costifous
 & he haue no neddres he hath no thank for his trauaylle.

Kingdom of
Mancy.Sparse hair
and beards
of the
people.

[1 fol. 86 a]

The capital.

White and
crested
geese.Adders are
a great
delicacy.

(1) Words between brackets here and on p. 136 missing because the parchment is torn.

Many gode cytees *þere* ben in *þat* contree *þ* men han gret
 plentee *þ* gret chep of aȝ wynes *þ* vitailles. In *þat*
 contree ben manye chirches of religious men *þ* of here
 lawe And in þo chirches ben ydoles als grete as geauntes 4
 And to theise ydoles *þei* ȝeuen to ete at grete festyfuȝ
 dayes in this manere: *þei* bryngen before hem mete aȝ
 soden, als hoot as *þei* comen fro the fuyr *þ* *þei* leten the
 smoke gon vp towardes the ydoles And *þan* *þei* seyn *þat* 8
 the ydoles han eten *þ* *þan* the religious men eten the
 mete afterwarde. In *þat* contree ¹ben white HENNES
 withouten fetheres, but *þei* beren white wolle as scheep
 don here. In *þat* contree wommen *þat* ben vnmарyed 12
þei han tokenes on hire hedes lych coronales to ben
 knowen for vnmарyed. Also in *þat* contree *þer* ben
 bestes taught of men to gon into watres into Ryueres *þ*
 into depe stankes for to take fysch, the whiche best is 16
 but lytiȝ *þ* men clepen hem loyres. [*þ* whanne] men
 casten hem in to the water, anon [*þei* bringen] gret
 fisshes als manye as men wole. And ȝif men wil haue
 mo *þei* cast hem in aȝen *þ* *þei* bryngen vp als many as 20
 men list to haue. And fro *þat* cytee passynge many
 iourneyes is anoȝer cytee on the grettest of the world
þat men clepen CASSAY *þat* is to seyne the cytee of
 heuene. *þat* cytee is wel a .l. myle aboute *þ* it is 24
 stronglich enhabyted with peple in so moche *þat* in on
 hous men maken .x. housholdes. In *þat* cytee ben .xij.
 princypaȝ zates and before euery zate a .iiij. myle or a
 .iiij. myle in lengtli is a gret toun or a gret cytee. *þat* 28
 cytee sytt vpon a gret lake on the see as doth VENYSE.
 And in *þat* cytee ben mo *þan* .xij. .M. BRIGGES *þ* vpon
 euery brigge ben stronge toures *þ* gode in the whiche
 duellen the wardeynes for to kepen the cytee fro the gret 32
 CANE. And on *þat* o part of the cytee renneth a gret
 ryuere aȝ along the cytee And *þere* duellen cristene men
þ many ²marchauntes *þ* oȝer folk of dyuerse nacyouns
 because *þat* the lond is so good *þ* so plentifous. And 36

Priests and
 idols.

Idols fed on
 smoke,
 priests on
 meat.
 [1 fol. 86 b]

Woolly
 hens.

Tame
 animals
 used for
 fishing.

Cassay or
 Hangchow.

Its lagoon
 and 12,000
 bridges.

[2 fol. 87 a]

- pere groweth full gode wyn þat men clepen BIGON þat is
 full myghty & gentyll in drynkyng. This is a Cytee Good wine
grown
there.
 ryall where the kyng of MANCY was wont to dwell &
 4 pere duellen many religious men as it were of the ordre
 of freres, for þei ben mendyfauntes. From þat cytee
 men gon be watre solacyng & disportin[g]e hem til þei
 come to an Abbeye of monkes þat is faste by þat ben The abbey,
in whose
garden
animals are
kept.
 8 gode religious men after here feyth & lawe. In þat
 abbeye is a gret gardyn & a fair where ben many trees of
 dyuerse manere of frutes, And in this gardyn is a lytill
 hill full of delectable trees; In þat hill & in þat gardyn
 12 ben many dyuerse bestes, as of Apes, Marmozettes
 Babewynes & many oþer dyuerse bestes. And euery day
 whan the Couent of this Abbeye hath eten the Awmener
 let bere the releef to the gardyn & he smyteth on the
 16 gardyn gate with a clyket of syluer þat he holdeth in his
 hond & anon all the bestes of þe hill & of dyuerse places
 of the gardyn comen out a .iij. .M. or a .iiij. Mit. & þei
 comen in gyse of pore men And men zeuen hem the releef
 20 in faire vesselles of syluer clene ouergylt. And whan þei
 han eten the monk smyteth eftsones on the gardyn gate
 with the clyket & þan anon all the bestes retornen aȝen
 to here places þat þei come fro. And þei seyn þat theise
 24 bestes ben soules of worthi men þat resemblen in lykness
 of þo bestes þat ben faire & þerfore [þei zeuen] ⁺(¹) hem mete
 for the loue of god. And the oþer bestes þat ben foule þei
 seyn ben soules of pore men & of rude comouns; & þus
 28 þei beleueu & noman may putte hem out of þis opynyoun.
 þeise bestes aboueseyd þei let taken whan þei ben zonge
 & norisschen hem so with almess als manye as þei may
 fynde. And I asked hem ȝif it had not ben better to
 32 haue zeuen þat releef to pore men rathere þan to þo
 bestes And þei answerde me & seyde þat þei hadde no
 pore man amonges hem in þat contree And þough it
 had ben so, þat pore men had ben among hem, ȝit were
 36 it gretter Almess to zeuen it to þo soules þat don pere
The leavings
are given to
the beasts
in alms.
Human
souls
dwell in
animals.
[1 fol. 87 b]
The poor
are less
deserving
of alms than
the souls
that do
penance.

(¹) Missing, MS.

here penance. Manye oper merueylles ben in þat cytee
 ⁊ in the contree þere aboute, þat were to long to tel
 30u. Fro þat cytee go men be the contree a .vj.
 Chilenfo or Nanking. iourneyes to anoþer cytee þat men clepen CHILENFO, of 4
 the whiche cytee the walles ben .xx. myle aboute. In
 þat cytee ben .lx. brigges of ston so faire þat noman may
 see fairere. In þat cytee was the firste sege of the kyng
 of MANCY for it is a fair cytee ⁊ plenteuous of aH 8
 godes. After passe men ouerthwart a gret ryuere þat
 men clepen BALAY ⁊ þat is the grettest ryuere of fressch
 water þat is in the world, For þere as it is most narow
 it is more þan .iiij. myle of brede. An þanne entren 12
 men azen in to the lond of the grete CHANE. þat
 ryuere goth þorgh the lond of PIGMANS, where þat the
 folk ben of lityH stature þat ben but .iiij. span long and
 The Pygmies' lives are as short as their bodies.
 [1 fol. 88 a] þei ben right faire ⁊ gentyH after here quantytees bothe 16
 the men ⁊ the wommen. And þei maryen hem whan
 they ben half zere of age ⁊ geten children. And þei
 lyuen not but .vi. zeer or .vij. at the moste And he pat
 lyueth .viiij. zeer men holden him þere right passynge 20
 old. þeise men ben the beste worcheres of gold, syluer,
 coutoun, sylk ⁊ of aH suche thinges of any oper þat ben
 They fight the cranes. in the world, And þei han often tymes werre with the
 bryddes of the contree þat þei taken ⁊ eten. þis lityH 24
 folk nouper labouren in londes ne in vynes but þei
 han grete men amonges hem of oure stature þat tylen
 the lond ⁊ labouren amonges the vynes for hem. And
 They despise men of normal height. of po men of oure stature han þei als grete skorn ⁊ 28
 wonder as we wolde haue among vs of geauntes 3if þei
 weren amonges vs. þere is a gode cytee amonges opere
 where þere is dwellynge gret plentee of po lytyH folk
 And it is a gret cytee ⁊ a fair ⁊ the men ben grete þat 32
 duellen amonges hem, But whan þei geten ony children
 þei ben as lityH as the PYGMEYES, And perfore þei ben
 aH for the moste part aH PYGMEYES, for the nature of the
 lond is such. The grete CANE let kepe this cytee fuH 36
 wel, for it is his. And aH be it þat the PYGMEYES ben

lytyh 3it þei ben fuH resonable after here age t conne
 bothen wytt t gode t malice ynow. Fro þat cytee
 gon men be the contree be many cytees t many townes
 4 vnto a cytee þat men clepen IANICHAY t it is a noble Yanchow.
 cytee t a riche t of gret profite to the lord. And þider
 go men to sechen marchandise of aH manere of þing.
 þat cytee ¹is fuH moche worth 3erly to the lord of the [1 fol. 88 b]
 8 contree, For he hath euery 3er to rente of þat cytee as The revenue
 þei of the cyte seyn .l. Mit. CUMANTZ of floreyms of from that
 gold. For þei cownten þere aH be CUMANZ, And euery city.
 CUMANT is .x. ¹M. [floreyms] (¹) of gold. Now may men
 12 wel rekene how moche þat it amounteth. The kyng of
 þat contree is fuH myghty t 3it he is vnder the grete
 CANE And the gret CANE hath vnder him .xij. suche
 prouynces. In þat contree in the gode towns is a gode
 16 custom, For whoso wiH make a feste to ony of his Dinner
 frendes þere ben certeyn junes in euery gode town t he parties are
 þat wil make the feste wil sey to the hostellere: Arraye given in
 for me to morwe a gode dyner for so many folk t telleth hotels.
 20 him the nombre t deuyseth him the viaundes. And he
 seyth also: þus moche I wil dispende t nomore. And
 anon the hostellere arrayeth for him so faire t so wel t
 so honestly þat þer schah lakke no thing. And it schah
 24 be don sunnere t with lasse cost þan t a man made it
 in his owne hows. And a .v. myle fro þat cytee toward
 the hed of the ryuere of BALAY is anoper cytee þat men
 clepen MENKE. In þat cytee is strong navye of schippes
 28 and aH ben white as snow of the kynde of the trees Menzu,
 þat þei ben made offe, And þei ben fuH grete schippes Ningpo.
 t faire and wel ordeyned t made with halles t chambres
 t oper eysementes, as pough it were on the lond. Fro
 32 þens go men be many townes t many cytees þorgh the
 contree vnto a cytee þat men clepen LANTERYNE t it is Linching.
 an .viij. iourneyes ²fro þe cytee abouescyd. This cytee [2 fol. 89 a]
 sitt vpon a faire ryuere gret t brood þat men clepen
 36 CARAMARON. This ryuere passeth þorgh out CATHAY t Hwang-ho.

(¹) MS., Cumantz.

it doth often tyme harm + þat fuð gret Whan it is
ouer gret.

Ch. XXIV. OF THE GRETE CHANE OF CHATAY; OF THE
RIALTEE OF HIS PALAYS + HOW HE SITT
AT METE, AND OF THE GRETE NOMBRE OF
OFFICERES þAT SERUEN HYM.

Cathay or
China.

C^HATAY is a grete contree + a fair, noble + riche +
fuð of marchauntes; þider gon Marchaundes aH 4
zeres for to sechen spices + aH manere of marchandises
more comounly þan in ony oþer partye. And 3ee schuH
vnderstonde þat Marchaundes þat comen fro GENE or
fro VENYSE or fro ROMANYE or oþer parties of LOMBARDYE 8
þei gon be see + be londe .xj. monethes or .xij. or more
sumtyme or þei may come to the yle of CATHAY, þat is
the princypaH regyoun of aH parties bezonde + it is of
the grete CANE. Fro CATHAY go men toward the est be 12
many iorneyes + þan men fynden a gode cytee betwene
peise oþere þat men clepen SUGARMAGO. þat cytee is
on of the beste stored of sylk + oþer marchandises þat
is in the world. After gon men 3it to anoþer old cytee 16
toward the est + it is in the prouynce of CATHAY, And
besyde þat cytee the men of TARTARYE han let make
a nothier cytee þat is clept Caydon + it hath .xij. 3ates
And betwene the .ij. 3ates þere is aHweys a gret myle. 20
So þat the .ij. cytees, þat is to seyne the olde + the
newe han in cyrcuyt more þan .xx. myle. In this cytee
is the sege of the grete CANE in ^{ti} a fuð gret palays +
the most passynge fair in aH the world, Of the whiche 24
the walles ben in circuyt more þan .ij. myle, And within
the walles it is aH fuð of oþer palays. And in the gardyn
of the grete palays þere is a gret hiH vpon the whiche
is anoþer palays And it is the most fair + the most riche 28
þat ony man may deuyse And aH aboute the palays + the
hiH ben many trees berynge many dyuerse frutes. And

T'sning-
chow.

Peking.

The Tartar
City.

The Palace
in the
Forbidden
City.

[¹ fol. 89b]

The Green
Hill.

- aH aboute þat hiH ben dyches grete t depe And besyde hem ben grete vyueres on þat o part t on þat other And þere is a fuH fair brigge to passen ouer the dyches.
- 4 And in þeise vyueres ben so many wylde gees t gandres t wylde dokes t swannes t heirouns þat it is *withouten* nombre. And aH aboute þeise dyches t vyueres is the grete gardyn fuH of wylde bestes so þat whan the gret
- 8 CANE wil haue ony desport ouþer to taken ony of the wylde bestes or of the foules, he wil lete chace hem t taken hem at the windowes *withouten* goynge out of his chambre. This palays where his sege is is bothe
- 12 gret t passynge fair And *within* the palays in the halle þere ben .xxiiiij. pyleres of fyn gold t aH the walles ben couered *withynne* of rede skynnes of bestes þat men clepen PANTERES, þat ben faire bestes t wel smellyng
- 16 so þat for the swete odour of þo skynnes non eygh ay may entre in to the palays. þo skynnes ben als rede as blode t þei schynen so brighte azen the sonne þat vnethies noman may beholden hem. And many folk ¹worschipen
- 20 þo bestes whan þei meeten hem first at morwe for here gret vertue t for the gode smeH þat þei han, t þo skynnes þei preysen more þan þough þei were plate of fyn gold. And in the myddes of this palays is the mountour for
- 24 the grete CANE þat is aH wrought of gold t of precyous stones t grete perles. And at .iiij. corneres of the mountour ben .iiij. serpentes of gold And aH aboute þer is ymade large nettes of sylk t gold t grete perles hangynge
- 28 aH aboute the mountour. And vnder the MOUNTOUR ben CONDYTES of beuerage þat þei drynken in the Emperours court And besyde þe condytes ben many vesselles of gold be the whiche þei þat ben of houshold drynken at the
- 32 condyt. And the halle of the palays is fuH nobelych arrayed t fuH meruey[l]leously atyred on aH partyes in aH thinges þat men apparayle *with* ony halle. And first at the chief of the halle is the Emperoures throne fuH
- 36 high where he sytteth at the mete t þat is of fyn

The Great Can watches the chase from his windows.

The palace walls hung with panther skins or russia leather.

[¹ fol. 90 a]

The Great Can's mountour.

The conduits for beverage.

The hall and throne.

The order
of pre-
cedence at
table.
The
Emperresses.

[¹ fol. 90 b]

The head-
dress of
married
women.

The
Emperor's
sous.

The
sovereign's
table.

Single
tables for
members of
the court.

The
secretaries.

precyouse stones bordured aH aboute with pured gold & precious stones & grete perles, And the grees pat he goth vp to the table ben of precious stones medled with gold. And at the left syde of the Emperoures sege is the sege 4 of his firste wif o degree lowerre pan the Emperour & it is of jaspere bordured with gold & precious stones. And the sege of his seconde wif is also anoper [degree] more lowerre pan his firste wif & it is also of jaspere bordured with 8 gold as pat oper is. And the sege of the thridde wif is ¹also more lowe be a degree pan the seconde wif. For he hath always .iiij. wifes with him where pat euere he be & after his wyfes on the same syde sytten the ladyes of his 12 lynage zit lowerre after pat pei ben of estate. And aH po pat ben maryed han a countrefete made lyche a MANNES FOOT vpon here hedes cubyte long aH wrought with grete perles fyne & oryant & abouen made with pecokes fedres 16 & of oper schynyng fedres & pat stont vpon here hedes lyke a crest, in tokene pat pei ben vnder mannes fote & vnder subieccioun of man, And pei pat ben vmaryed han none suchie. And after at the right syde of the 20 Emperour first sytteth his oldest sone pat schah regne after him; And he sytteth also o degree lowerre pan the Emperour in suchie manere of seges as don the Emperesses. And after him sitten oper grete lordes of his lynage, euery 24 of hem a degree lowerre pan oper, as pei ben of estate. And the Emperour hathi his table allone be him self pat is of gold & of precious stones or of cristah bordured with gold & fuH of precious stones or of Amatystes or of 28 LIGNUM ALOES pat cometh out of paradys or of Iuory bounden & bordured with gold. And euerych of his wyfes hathi also hire table be hireself And his eldest sone & the oper lordes also & the ladyes & aH pat sitten with 32 the Emperour han tables allone be himself fuH riche. And pere nys no table but pat it is worth an huge tresour of gode. And vnder the Emperoures table sitten .iiij. clerkes pat writen aH pat the Emperour seyth, be it good, 36

- be it euyH. ¹ For aH þat he seyth moste ben holden, for ^[1 fol. 91 a]
 he may not chaungen his woord ne revoke it. And [at] ⁽¹⁾
 grete solempne festes before the Emperoures table men
 4 bryngen grete tables of gold t þereon ben P'ecokes of gold
 t many oper maner of dyuerse foules aH of gold t richely
 wrought t enameled t men maken hem dauncen and
 synge clappynge here wenges to gydere t maken gret
 8 noyse t wheþer it be by craft or be nygromancye I wot nere,
 but it is a gode sight to beholde t a fair, And it is gret
 meruayle how it may be. But I haue the lasse meruaylle
 because þat þei ben the moste sotyle men in all sciences t
 12 in aH craftes þat ben in the world, For of sotyltee t of
 malice t of fer castynge þei passen aH men vnder heuene.
 And perfore þei seyn hem self þat þei seen with .ij. eyen
 t the cristene men see but with on be cause þat þei ben
 16 more sotyl þan þei, For aH oper naciouns þei seyn ben
 but blynde in conynge t worching in comparisoun to
 hem. I did gret besyness for to haue lerned þat craft
 but the maistre tolde me þat he had made avow to his god
 20 to teche it to no creature but only to his eldeste sone.
 Also aboute the Emperoures table t the opere tables t
 abouen a gret partie in the halle is a VYNE made of fyn
 gold t it spredeth aH aboute the haH t it hath many
 24 clustres of grapes, somme white, somme grene, summe
 ȝalowe t somme rede t somme blake, aH of precious
 stones. The white ben of CRISTALL t of BERYLLE t of
 JAS, the ȝalowe ben of TOPAZES, the rede ben of
 28 RUBIES ² t of GRENAZ t of ALABRAUNDYNES, The grene
 ben of Emeraudes of Perydos t of Crisolytes, And the
 blake ben of Onichez t Garantez. And þei ben aH so
 propurlych made þat it semeth a verry vyne berynge
 32 kyndely grapes. And before the Emperoures table
 stonden grete lordes t riche barouns t othere þat seruen
 the Emperour at the mete. But noman is so hardy to
 speke a word but ȝif the Emperour speke to him, But ȝif
 36 it be Mynstrelles þat synge songes t tellen gestes or oper

The auto-
matic birds.

Cleverness
of the
Chinese.

Their boast
that other
nations are
blind.
Christians
one-eyed,
and that
only them-
selves use
both eyes.

The gold
vine with
the grapes
of precious
stones.

[2 fol. 91 b]

Concerts
during
meals.

(¹) Missing, C.

Precious
vessels.

Silver is
despised.

The guard
of the hall.

I served the
Emperor to
admire the
state of his
court.

[1 fol. 92 a]

The luxury
at court is
incredible.

The com-
moners'
table
manners
are vile.

But the
sovereign's
household
is splendid.

desportes to solace with the Emperour. And aH the
vesseH pat men ben serued with in the halle or in
chambres ben of precious stones And specyally at grete
tables, ouper of jaspre or of cristaH or of Amatystez or 4
of fyn gold. And the cuppes ben of Emeraudez t of
Saphires or of Topazes, of Perydoz and of many oper
precyouse stones. VesseH of syluer is pere non, for pei
teH no prys pere of to make no vesseH offe, But pei 8
maken perof grecynges t pileres t pawmentes to halles t
chambres. And before the halle dore stonden manye
barounes t knyghtes clene armed to kepe pat noman
entre, but 3if it be the wille or the commandement of the 12
Emperour or but 3if pei ben seruantes or mynstraH of
the houshold; And oper non is not so hardy to neighen
ny the haH dore. And 3e schuH vndirstonde pat my
felawes and I with oure 3omen we serueden this 16
Emperour t weren his Soudyours .xv. monethes azenst
the kyng of MANCY pat held werre azenst him. And the
cause was for wee¹ hadden gret lust to see his noblesse t
the estat of his court t aH his gouernance, to wite 3if it 20
were such as we herde seye pat it was. And treuly we
fond it more noble and more excellent t ricchere t more
merueyllous pan euer we herde speke offe. In so moche
pat we wolde neuer han leved it, had wee not a seen it, 24
For I trowe pat noman wolde beleve the noblesse, the
ricchesse ne the multytude of folk pat ben in his court,
but he had seen it. For it is not pere as it is here, For
the lordes here han folk of certeyn nombre als pei may 28
suffise, But the grete CHANE hath euery day folk at his
costages t expens as withouten nombre. But the
ordynance ne the expenses in mete t drink ne the
honestee ne the clenness is not so arrayed pere as it is 32
here; for aH the comouns pere eten withouten cloth vpon
here knees t pei eten aH maner of flessch t lityH of bred,
And after mete pei wypen here hondes vpon here skyrtes
t pei eten not but ones a day. But the estat of lordes is 36
fuH gret t riche t noble. And aH be it pat sum men wil

not trow me, but holden it for fable to tellen hem the nobless of his persone & of his estate & of his court & of the gret multytude of folk pat he holt, natheles I schaff
 4 seye 3ou A partye of him & of his folk, after pat I haue seen the manere & the ordynance fuH many a tyme. And whoso pat wole may leue me 3if he witt, And whoso witt not may leue also. For I wot wel 3if ony man hath
 8 ben in 3o contrees bezonde, pough he haue not ben in the place ¹ where the grete CHANE duelleth, he schaff here speke of him so meche merueylouse ping, pat he schaff not trowe it lightly; And treuly no more did I myself til
 12 I saugh it. And 3o pat han ben in 3o contrees & in the gret CANES household knowen wel pat I seye soth And perfore I witt not spare for hem pat knowe not ne beleue not but pat pat 3ei seen for to telH 3ou a partie of him &
 16 of his estate pat he holt whan he goth from contree to contree & whan he maketh solempne festes.

No one can believe it, unless he sees it.

[¹ fol. 92 b]

WHEREFORE HE IS CLEPT THE GRETE CHANE;
 OF THE STYLE OF HIS LETTRES, AND OF
 THE SUPERSCRIPCIOUN ABOWTEN HIS GRETE
 SEALL & HIS PRYUEE SEALL.

Ch. XXV.

FIRST I schaff seye 3ou whi he was clept the gret
 CHANE. 3ee schuH vndirstonde pat aH the world
 20 was destroyed be Noes flood saf only Noe & his wif & his children. Noe had .iiij. sones SEM, CHAM & IAPHETH. This CAM was he pat saugh his fadres preuy membres naked whan he slepte & scorned hem & schewed hem with
 24 his fynger to his bretheren in scornynge wise & perfore he was cursed of god, And IAPHETH turned his face away & couered hem. 3eise .iiij. bretheren had cesoun in aH the lond And this CHAM for his crueltee toke the
 28 gretter & the beste partie toward the est, pat is clept ASYE And SEM toke AFFRYK And IAPHETH toke EUROPE, And perfore is aH the erthe departed in theise .iiij. parties be 3eise .iiij. bretheren. CHAM was the grettest & the most
 MANDEVILLE.

Cham, the accursed son of Noah, inherited Asia.

Cham was
the ancestor
of Nimrod
and of the
various
monsters
and
heathens.

[1 fol. 93 a]

The Great
Can of Asia
calls himself
after Cham.

Rise of the
Tartar
people.

[2 fol. 93 b]

myghty t of him camen mo generaciouns pan of the
opere And of ¹his sone CHUSE was engendred MEMBROTH
the geaunt pat was the firste kyng pat euer was in the
world t he began the fundacioun of the tour of BABY- 4
LOYNE. And pat tyme the fendes of helle camen many
tymes t leyen with the wommen of his generacioun t
engendred on hem dyuerse folk as MONSTRES t folk dis-
figured, Summe withouten hedes, summe with grete eres, 8
summe with on eye, summe geauntes, sum with hors feet
t many oper of dyuerse schapp azenst kynde. And of
pat generacioun of CHAM ben comen the PAYNEMES t
dyuerse folk pat ben in yles of the see be aH ynde. And 12
for als moche as he was the most myghty t no man
myghte withstonde him he cleped himself the sone of
god t souereyn of aH the world, And for this CHAM this
Emperour clepeth him CHAM t souereyn of aH the world. 16
t of the generacioun of SEM ben comen the Sarrazines,
And of the generacioun of IAPHETH is comen the peple of
Israel And [wee]⁽¹⁾ pough pat wee duellen in EUROPE. this
is the opynyoun pat the SYRYENES t the SAMARITANES han 20
amonges hem t pat pei told me before pat I wente toward
ynde, But I fond it operwise. Natheles the sothe is this,
pat TARTARYNES t pei pat duellen in the grete Asye pei
camen of CHAM, But the Emperour of CHATAY clepeth 24
him not CHAM, bu[t] CAN t I schaff teH 3ou how. It is but
lityH more pan .viij. ^{xx}3eer pat aH TARTARYE was in sub-
iectioun t in seruage to othere nacyouns abouten, for pei
weren but bestyaH folk t diden noping but kepten bestes 28
t lad hem to pastures. But amonges ²hem pei hadden
.vij. princypaH nacyouns pat weren soueraynes of hem
alle, Of the whiche the firste nacyoun or lynage was clept
TARTAR; And pat is the most noble t the moste preysed. 32
The seconde lynage is clept TANGHOT, The pridde EURACH,
The .iiij. VALAIR, The .v. SEMOCH, The .vj. MENGLY, The
.vij. COBOUGH. Now befeH it so, pat of the firste lynage
succeeded an old worthi man pat was not riche, pat hadde 36

(1) wee, missing in O.

- to name CHANGUYS. This man lay vpon a night in his bed, t he sawgh in avisioun pat pere cam before him a knyght Armed aH in white t he satt vpon a white hors
 4 t seyde to him: CAN, slepest pou? the ImmortaH god hath sent me to pe t it is his wille pat pou go to the .vij. lynages t seye to hem pat pou schalt ben here Emperour. For pou schalt conquere the londes t the
 8 contrees pat ben abouten, And pei pat marchen vpon zou schuH ben vnder zoure subieccioun, as 3ee han ben vnder hires, for pat is goddes wille ImmortaH. And whan he cam at morwe CHANGUYS roos t wente to the .vij. lynages
 12 t tolde hem how the white knyght had seyd, And pei scorned him t seyden pat he was a fool t so he departed fro hem aH aschamed. And the nyght sewynge this white knyght cam to the .vij. lynages t commaunded hem
 16 on goddes behalve ImmortaH pat pei scholde make this CHANGUYS here Emperour t pei scholde ben out of subieccioun t pei scholde holden aH oþer regiounes aboute hem in here seruage, as pei had ben to hem befor. And
 20 on the morwe¹ pei chosen him to ben here Emperour And pei setten him vpon a blak fertre t after pat pei liften him vp with gret solempnytee t pei setten him in a chayer of gold t diden hym aH maner of reuerence t pei
 24 cleped him CHAN, as the white knyght called him. And whan he was pus chosen he wolde assayen 3if he myghite trust in hem or non t wheper pei wolde ben obeyssant to him or non, And panne he made many statutes t
 28 ordynances, pat pei clepen YSYA CHAN. The firste statute was pat pei scholde beleueu t obeyen in god ImmortaH pat is aHmyghþy, pat wolde casten hem out of seruage t at aH tymes clepe to him for help in tyme of nede. The
 32 toþer statute was pat aH maner of men pat myghite beren armes scholden ben nombred And to euery .x. scholde ben a mayster And to euery .c. a mayster And to euery .¹M. a mayster And to euery .x. ¹M. a mayster. After he
 36 commanded to the princypales of the .vij. lynages pat pei scholde leuen t forsaken aH pat pei hadden in godes

Jenghiz' vision of a white knight.

The knight orders Jenghiz to be elected Emperor.

[fol. 94 a]

He is raised on a throne.

He tries his new subjects.

His statutes.

The able-bodied men numbered.

The nobles ordered to give up their property.

and to
behead
their eldest
sons.

The war of
conquest
begun.

[¹ fol. 94 b]

Jenghiz
thrown
from his
horse.

He hides in
a thick
wood.

He escapes
death
through
an owl.

⁊ heritage ⁊ fro pens forth to holden hem payd of þat þat
 he wolde ȝeue hem of his grace; And þei diden so anon.
 After he commaunded to the princypales of the .vij.
 lynages þat euery of hem scholde brynge his eldest sone 4
 before him ⁊ with here owne handes smyten of here hedes
 withouten taryenge; And anon his commandement was
 performed. And whan the CHANE sagh þat þei made
 non obstacle to performen his commandement, panne he 8
 thoughte wel þat he myghthe trusten in hem ¹ ⁊ com-
 maunded hem anon to make hem redy ⁊ to sewen his
 banere. And after this CHANE putt in subiectioun aH
 the londes aboute him. Afterward it befeH vpon a day 12
 þat the CHANE rood with a fewe meynce for to beholde
 the strengthe of the contree þat he had wonnen and so
 befeH þat a gret multytude of his enemyes metten with
 him ⁊ for to ȝeuen gode ensample of hardyness to his 16
 poeple he was the firste þat faught ⁊ in the myddes of
 his ene[myes] ⁽¹⁾ encountred, ⁊ pere he was cast from
 his hors ⁊ his hors slayn. And whan his folk saugh him
 at the erthe þei weren aH abasscht ⁊ wenden he had ben 20
 ded ⁊ flowen euerychone ⁊ hire enemyes after ⁊ chaced
 hem, But þei wiste not þat the Emperour was pere.
 And whan the enemyes weren ferr pursuyng the
 chace, the Emperour himself hidde him in a thikke 24
 wode. And whan þei weren comen aȝen fro the chace
 þei wenten ⁊ soughten the wodes ȝif ony of hem had
 ben hid in the thikke of the wodes ⁊ manye þei
 founden ⁊ slown hem anon. So it happend þat as þei 28
 wenten serching toward the place þat the Emperour was
 þei saugh an OWLE syttyng vpon a tree abouen hym
 And pan þei seyden amonges hem þat pere was noman
 because þat þei saugh þat brid pere. And so þei wenten 32
 hire wey ⁊ þus escaped the Emperour from deth. And
 panne he wente preuylylly aH be nyghte til he cam to his
 folk þat weren fuH glad of his comyng ⁊ maden grete
 thankynges to god ImmortaH ⁊ to þat bryd he whom 36

(¹) Missing, C.

- here lord¹ was saued. And perfore princypally abouen aȝ [1 fol. 95 a]
 foules of þe world þei worschipen the Owle And whan
 þei han ony of here fedres þei kepen hem full precyously
 4 in stede of relykes t beren hem vpon here hedes with
 gret reuerence t þei holden hem self blessed t saf from
 aȝ periles whil þat þei han hem vpon hem t perfore þei
 beren here fedres vpon here hedes. After aȝ this the
 8 Chane ordeyned him t assembled his peple t wente vpon
 hem þat hadden assayled hym before t destroyed hem
 t put hem in subieccioun t seruage. And whan he had
 wonnen t putt aȝ the londes t contrees on this half the
 12 mount BELYAN in subieccioun, the whyte knyght cam
 to him aȝen in his sleep t seyde to him: CHAN, the
 wille of god Immortaȝ is þat þou passe the mount BELYAN
 t þou schalt wyne the lond t þou schalt putten many
 16 naeyouns in subieccioun. And for þou schalt fynde no
 gode passage for to go toward þat contree, go [to] the
 mount BELYAN þat is vpon the see t knele pere .ix. tymes
 toward the est in the worschipe of god Immortaȝ t he
 20 schal schewe þe weye to passe by, And the Chane dide so.
 And anon the see þat touched t was fast to the mount
 began to withdrawe him t schewed fair weye of .ix. fote
 brede large t so he passed with his folk t wan the lond
 24 of Cathay þat is the grettest kyngdom of the world. And
 for the .ix. knelynges t for the .ix. fote of weye the
 Chane t alle the² men of TARTARYE han the nombre of
 .ix. in gret reuerence. And perfore who þat wole make
 28 the CHANE ony present, be it of hors, be it of bryddes
 or of Arwes or bowes or of frute or of ony other thing,
 alweys he most make it of the nombre of .ix. And so
 þanne ben the presentes of grettere plesance to him t
 32 more benygne he wil resceyuen hem þan pough he
 were presented with an .C. or .CC. For hym semetȝ the
 nombre of .ix. so holy, be cause the messenger of god
 jumortaȝ devised it. Also whan the Chane of CATHAY
 36 hadde wonnen the contree of CATHAY t put in subiec-
 cioun t vnder fote many contrees abouten he feȝ seek.

Since then,
 the Tartars
 worship the
 owl and
 wear its
 feathers.

Jenghiz
 overcomes
 his enemies.

The white
 knight
 orders him
 to pass
 Mount
 Belgian.

The sea
 withdraws
 nine feet
 when
 Jenghiz has
 knelt nine
 times.

[2 fol. 95 b]

The Tartars
 reverence
 the number
 nine, and
 that is the
 number of
 presents
 offered to
 their
 Emperor.

Jenghiz
 conquers
 China.

Apologue of
the bundle
of arrows.

When
divided,
they can be
broken
by the
youngest
son.

[1 fol. 96 a]

United
families
are power-
ful, divided
ones weak.

Jenghiz
succeeded
by his son
Ogotai.

Kuyuk and
Mangu.

Hulagu
takes
Baghdad.

And whan he felte wel þat he scholde dye, he seyde to
his .xij. sones þat euerych of hem scholde brynge him
on of his arewes t so þei diden anon And þanne he
commanded þat men scholde bynden hem to gedre in 4
.iiij. places And þan he toke hem to his eldest sone t
bad him breke hem aH togedre; And he enforced him
with aH his myght to breken hem, but he ne myghte not.
And þan the CHANE bad his secunde sone to breke hem 8
t so schortly to alle ech after oþer, but non of hem
myght breke hem. And þan he bad the 3ongest sone
disseuere euerych from oþer t breken euerych be him
self t so he dide. And þan seyde the CHANE to his 12
eldest sone t to alle the opere: wherfore myght 3ee not
breke hem? And þei answereden þat þei myght not, be
cause þat þei weren bounden togyder. 1 And wherfore,
quod he, hath 3oure lityH 3ongest broþer broken hem? 16
Because, quod þei, þat þei weren departed ech from oþer,
t þanne seyde the CHANE: My sones, quod ho, treuly
pus wil it faren be 3ou. For als longe as 3ee ben
bounden togedere in .iiij. places þat is to seyne in loue, 20
in trouthe t in gode accord, noman schuH ben of powere
to greue 3ou. But t 3ee ben disseuered fro þeise .iiij.
places, þat 3oure on helpe not 3oure oper, 3ee schuH be
destroyed t brought to nought. And 3if eeli of 3ou loue 24
oþer t helpe oper, 3ee schuH be lordes t souereynes of
aH opere. And whan he hadde made his ordynances he
dyed. And þanne after hym regned ECHECHA CANE his
eldest sone, And his othere bretheren wenten to wynnen 28
hem many contrees t kyngdomes, vnto the lond of
Pruysse t of Rossye, t made hem to ben cleped CHANE
but þei weren aH obeyssant to hire elder brother, And
perfore was he clept the grete CHANE. After Ecchecha 32
regned Guyo Chane And after him MANGO CHAN þat
was a gode cristene man t baptyzed t 3af lettres of per-
petueH pes to aH cristene men t sente his brother halaon
with gret multytude of folk for to wynnen the holy lond 36
t for to put it in to cristene mennes hondes t for to

- destroye Machametes lawe & for to take the CALYPHEE
of BALDAK þat was Emperour & lord of aH the Sarazines.
And whan this CALYPHEE was taken, men fownden him
4 of so high worschipe þat in ¹aH the remenant of the world
ne myghte a man fynde a more reuerent man ne highere
in worschipe. And þan halaon made him come before
him & seyde to hym: Why, quod he, haddestow not
8 taken with þe mo Sowdyoures & men ynowe for a lytiH
quantytee of thresour for to defende þe & thi contree þat
art so habundant of tresore & so high in aH worschipe?
And the CALYPHEE answerd him, For he wel trowede
12 þat he hadde ynowe of his owne propre men. And þan
seyde halaon: þou were as a god of the sarazines & it is
conuenyent to a god to ete no mete þat is mortaH & þer-
fore þou schalt not ete but precyous stones, riche perles
16 And tresoure þat þou louest so moche. And þan he
commanded him to presoun & aH his tresoure aboute him
& so he dyed for hunger & threst. And þan after this,
HALAON wan aH the lond of promyssioun & putte it in
20 to cristene mennes hondes. But the grette CHANE his
broper dyede & þat was gret sorwe & loss to aH cristene
men. After MANGO CHAN regned COBYLA CHAN þat was
also a cristene man & he regnede .xliij. ȝeere; he founded
24 the grette cytee of I3ONGE in CATHAY, þat is a gret del
more þan Rome. The tother gret CHANE þat cam after
him becam a payneme & aH the oper after him. The
kyngdom of CATHAY is the grettest Reme of the world
28 And also the gret CHAN is the most myghty Emperour
of the world & the grettest lord vnder the firmament. &
so he clepeth him in his lettres right þus: ²CHAN FILIUS
DEI EXCELSI OMNIUM VNIUERSAM TERRAM COLENCIUM SUM-
32 MUS IMPERATOR ET DOMINUS OMNIUM DOMINANCIMUM. And
the lettre of his grette seel writen abouten is this: DEUS
IN CELO, CHAN SUPER TERRAM EIUS FORTITUDO OMNIUM
HOMINUM IMPERATORIS SIGILLUM. And the superscrip-
36 cioun aboute his lityH seel is this: DEI FORTITUDO
OMNIUM HOMINUM IMPERATORIS SIGILLUM. And aH be it

[1 fol. 96 b]

The captiue
Caliph is
asked why
he did not
spend his
treasure on
warlike
prepara-
tions.

He is
starved
to death in
the midst
of his
treasure.

Kublai
Khan.

Peking.

The style of
the Great
Can's
letters.
[2 fol. 97 a]

Inscriptions
on the
seals.

All Tartars
believe in
God.

þat þei be not cristned, 3it natheles the Emperour t aH
the TARTARYENES beleueu in god InmortaH. And whan
þei wiH manacen ony man, þanne þei seyn : God knoweth
wel þat I schal do þe such a thing, t telleth his 4
manace. And þus haue 3ee herd whi he is clept the
grete CHANE.

Ch. XXVI.

OF THE GOVERNANCE OF THE GRETE CHANES
COURT t WHAN HE MAKETH SOLEMPNE
FESTES; OF HIS PHILOSOPHRES, AND OF HIS
ARRAY WHAN HE RIDETH BE þE CONTRE.

Two
festivals on
the Can's
birthday and
on the
anniversary
of his pre-
sentation in
the temple.

NOW schal I tell 3ou the gouernance of the court of
the grete CHANE whan he maketh solempe 8
festes, t þat is princypally .iiij. tymes in the 3eer. The
firste feste is of his byrthe; þat oper is of his presen-
tacioun in here temple, þat þei clepen here MOSEACH,
where þei maken a manere of circumcisioun; And the 12
tothier .ij. festes ben of his ydoles. The firste feste of the
ydole is whan he is first put in to hire temple t throned.
The toper feste is whan the ydole begynneth first to speke
or to worche myracles. Mo ben þere not of solempe 16
festes, but 3if he marye ony of his children. Now vnder-

Two on
anniver-
saries of the
idol's en-
thronement
and first
miracle.

[1 fol. 97 b]

stondeþ þat at euery of theise ¹ festes he hath gret multy-
tude of peple wel ordeyned and wel arrayed be thousandes,
be hundredes t be tenthes. And euery man knoweth 20
wel what seruyse he schal do, And euery man 3eueth so
gode hede t so gode attendance to his seruyse, þat noman
fyndeth no defaute. And þere ben first ordeyned .iiij. .M.
barounes myghty t riche for to gouerne t to make 24
ordynance for the feste t for to serue the Emperour.
And þeise solempe festes ben made withouten in hales t
tentes made of clothes of gold t of tartaries fuH nobely.
And aH þo barouns han crounes of gold vpon hire hedes 28
fuH noble t riche, fuH of precious stones and grete perles
oryent, And þei ben aH clothed in clothes of gold or of

Four
thousand
barons rule
those
festival.

Precious
cloths and
jewels.

- tartaries or of camokas, so richely & so perfytylly þat
 noman in the world can amenden it ne better devisen it.
 And aH þo robes ben orfrayed aH abouten & dubbed fuH
 4 of precious stones & of grete oryent perles fuH richely.
 And þei may wel do so, for clothes of gold & of sylk ben
 gretter chep þere a gret del þan ben clothes of wolle [here].
 And þeise .iiij. .M. barouns ben devised in .iiij. companyes
 8 And euery thousand is clothed in clothes aH of .o. colour
 And þat so wel arrayed & so richely þat it is merueyle to
 beholde. The firste thousand, þat is of Dukes, of Erles,
 of Marquyses & of Amyralles, aH clothed in clothes of
 12 gold with tisseux of grene silk & bordured with gold, fuH
 of preciose¹ stones, in maner as I haue seyde before. The
 secounde thousand is aH clothed in clothes dyapred of red
 selk aH wrought with gold & the orfrayes sett fuH of gret
 16 perl and precious stones, fuH nobely wrought. The .iiij.
 thousand is clothed in clothes of silk of purple or of ynde
 And the .iiij. thousand is in clothes of zalow. And aH
 hire clothes ben so nobely & so richely wrought with
 20 gold & precious stones & riche perles þat gif a man of this
 contree hadde but only on of hire robes he myghte wel
 seye þat he scholde neuere be pore. For the gold & the
 precious stones & the grete oryent perles ben of gretter
 24 value on this half the see þan þei ben beyond the see in þo
 contrees. And whan þei ben þus apparaylled þei gon
 .ij. & .ij. to gedre fuH ordynatly before the Emperour, with
 outen speche of ony woord saf only enclynyng to him.
 28 And euerych of hem bereth a tablett of Iaspere or of
 Iuory or of cristall And the mynstrall goyng before hem
 sownyng here iustrumentes of dyuerse melodye. And
 whan the firste thousand is þus passed & hath made his
 32 mostre he withdraweth him on þat o syde. And þan
 entreth þat oper secunde thousand & doth right so in the
 same manere of array & contenance as did the firste & after
 the pridde & þan the fourthe & non of hem seyth not o
 36 word. And at o syde of the Emperours table sitten

Gold and
 silk clothes
 cheaper than
 wool.

One
 thousand in
 green, one in
 red, one in
 blue, one in
 yellow.

[1 fol. 98 a]

Each robe
 worth a
 fortune.

The court
 parade of
 the four
 thousand
 barons.

¹ 1. 6, here, missing in C.

Various
soothsayers
with their
instruments

[1 fol. 98 b]

They fix
the hours
when the
court should
bow to the
Emperor.

Symbolical
gestures.

[2 fol. 99 a]

Explanation
of them.

✓ The bowing
means
obedience.

✓ The finger
in the ear:
hear no evil
design
without
reporting it.

many PHILOSOFRES pat ben preued for wise men in many
dyuerse sciences, as of ¹ ASTRONOMYE, NIGROMANCYE, GEO-
MANCYE, PIROMANCYE, YDROMANCYE, of AUGURYE t of many
oper sciences; And euerych of hem han before hem 4
ASTROLABRES of gold, sum SPERES, summe the Brayn
paune of a ded man, summe vesseles of gold full of coles
brennyng, summe vessell of gold full of water t of wyn 8
t of oyle, And summe Oriloges of gold mad ful nobely t
richely wrought t many oper maner of Instrumentes after
hire sciences. And at certeyn houres whan hem thinketh
tyme pei seyn to certeyn Officeres pat stonden before hem 12
ordeynd for the tyme to fulfille hire commaundementes:
MAKETH PEES, And pan seyn the Officeres: Now pees,
lysteneth. And after pat seyth anoper of the Philoso-
phres: Euery man do reuerence t enclyne to the Emperour 16
pat is goddes sone t souerayn lord of all the world, for
now is tyme; t panne every man boweth his hed toward
the erthe. And panne commandeth the same Philosophre
azen: STONDETH VP, t pei don so. And at another hour 20
seyth anoper Philosophre: Putteth zoure lityf synger in
zoure eres, And anon pei don so. And at another hour
seyth anoper Philosophre: Putteth zoure hond before
zoure mowth, And anon pei don so. And at anoper hour 24
seith anoper Philosophre: Putteth zoure hond vpon zoure
hede, And pei don so. And after pat he byddeth hem to
don here hond away t pei don so. ² And so from hour to
hour pei commanden certeyn thinges, And pei seyn pat 28
tho thinges han dyuerse significaciouns. And I asked
hem preuily what po thinges betokened And on of the
maistres told me pat the bowynge of the hed at pat hour
betokened this: pat all po pat boweden here hedes scholden 32
euere more after ben obeyssant t trewe to the Emperour
And neuere for ziftes ne for promys in no kynde to ben
fals ne traytour vnto him for gode nor euyh. And the
puttynge of the lityh synger in the ere betokeneth as pei 36
seyn, pat none of hem ne schall not here speke no con-

trarious thing to the Emperour, but *pat* he schall tell it anon to his conseil or discouere it to sum man *pat* will make relacioun to the Emperour, pough he were his fader
 4 or brother or sone. And so forth of all oper things *pat* is don be the Philosophres *pei* tolde me the causes of many dyuerse things. And trusteth right wel in certeyn *pat* noman doth nothing to the Emperour *pat* belongeth vnto
 8 him, nouþer clothinge ne bred ne wyn ne bathi ne non oper thing *pat* longeth to hym, but at certeyn houres *pat* his Philosophres will deuysen. And ȝif þere falle werre in ony syde to the Emperour anon the Philosophres comen
 12 & seyn here avys after here calculaciouns & conseylen the Emperour after here avys be here sciences, so *pat* the Emperour doth no thing *withouten* here conseil. And whan the Philosophres han don & perfourmed here
 16 comandementes, þanne the Mynstraß begynnen to don here mynstraleyc euerych in hire Instrumentes ech after other, *with* all the melodye *pat* *pei* can deuysen. And whan *pei* han don a gode while, on of the Officeres of
 20 the Emperour goth vp on an high stage wrought full curiously & cryeth & seyth *with* lowde voys: Maketh pees, And þanne euery man is stille. And þanne anon after all the lordes *pat* ben of the Emperoures
 24 lynage nobely arrayed in riche clothes of gold and ryally apparayled on white stedes, als manye as may wel sewen hem at *pat* tyme, ben redy to maken here presentes to the Emperour. And þan seyth the Styward of the
 28 court to the lordes be name: N. of N., & nempneth first the moste noble & the worthieste be name & seyth: Be ȝee redy *with* such a nombre of white hors for to serue the Emperour ȝoure souereyn lord. And to anoper lord he
 32 seyth: N. of N., be ȝee redy *with* such a nombre to serue ȝoure souereyn lord. And to a nothier right so. And to all the lordes of the Emperoures lynage ech after other as *pei* ben of estate; And whan *pei* ben alle cleped *pei*
 36 entren ech after oper & presenten the white hors to the Emperour & þan gon hire wey. And þan after all the

And so of other signs.

The philosophers regulate the Emperor's private life and public affairs.

After the philosophers have spoken, the minstrels give their entertainment.

[1 fol. 99 b]

Then presents are offered to the Emperor.

At the steward's command, white horses are brought by the lords.

The barons
and clergy
offer jewels. oper barouns euery of hem zeuen him presentes or jueh
or sum oper þing, after þat þei ben of estate. And þan
after hem aH the prelates of hire lawe t religiose men
t oper t euery man zeueth him sum thing. And whan 4
þat aH men han þus presented the Emperour, the grettest
of dignytee of the prelates zeueth hem a ble-synge seyenge
an orisoun of hire lawe. And þan begynnen the Myn-
[1 fol. 100 a] streH t to maken hire mynstralcie in dyuerse Instrumentes 8
with aH the melodye þat þei can deuysel. And whan þei
han don hire craft, þan þei bryngen before the Emperour
lyouns, libardes t oper dyuerse bestes And Egles t
The beasts
are made
to do
reverence. ventours t oper dyuerse foules And fischees t serpentes 12
for to don him reuerence. And þan comen JOGULOURS
and ENCHAUNTOURES, þat don many meruaylles, For þei
maken to come in the ayr the sonne t the mone be
Enchanters
make
sunlight,
moonlight
and
darkness. semyng to euery mannes sight. And after þei maken 16
the nyght so derk þat noman may see no thing, And after
þei maken the day to come azen fair t plesant with
bright sonne to euery mannes sight. And þan þei
bryngen in daunces of the faireste damyselles of the 20
world t richest arrayed. And after þei maken to comen
in oper damyselles, bryngynge coupes of gold full of mylk
refresh-
ments, of dyuerse bestes t zeuen drynke to lordes t to ladyes And
þan þei make knyghtes to jousten in armes full lustyly t 24
þei rennen togidre a gret raundoun t þei frusschen togidre
full fiercely t þei breken here speres so rudely þat the tron-
chouns flen in sprotes t peces aH aboute the halle. And
tournam-
ments þan þei make to come in huntynge for the hert t for the 28
boor, with houndes rennyng with open mouth. And many
oper thinges þei don be craft hire enchauntementes, þat it
is merueyle for to see. And such pleyes of desport þei
make til the takynge vp of the boordes. This gret 32
CHAN hath full gret peple for to seruen him, as I haue told
[2 fol. 100 b] 30u before, For he hath of myn²stralles the nombre of
130,000
minstrels. .xiiij. Cumantz but þei abyde not aHweys with hym.
For aH the mynstreH þat comen before hym of what 36

nacyoun þat thei ben of, þei ben withholden with him as
 of his houshold, & entred in his bokes as for his owne men;
 And after þat, where þat euere þei gon, eueremore þei
 4 cleymen for mynstraff of the grete CHANE, And vnder þat
 tytle alle kynges and lordes cherisschen hem the more with
 giftes & all þing; And perfore he hath so gret multytude
 of hem. And he hath of certeyn men as þough þei were 150,000
 8 30men þat kepen bryddes as OSTRYCCES, GERFACOUNS, yeomen for
 SPAREHAUKES, FAUKONS GENTYLS, LANYERES, SACRES, birds and
 SACRETTES, POPYNGAYES wel spekyng and briddes beasts.
 syngyng. And also of wylde bestes, as of OLIFAUNTZ
 12 tame & othere, Babewynes, Apes, Marmesettes & opere
 dyuerse bestes, the mountance of .xv. CUMANTZ of 30men.
 And of Phisicyens cristene he hath .cc. And of leches 430
 þat ben cristene he hath .cc. & .x. And of leches & physicians
 16 Phisicyens þat ben sarrazines .xx. But he trusteth and leeches
 more in the cristene leches þan in the Sarazines.
 And his oper comoun houshold is withouten nombre,
 And þei all han all necessities & all þat hem nedeth
 20 of the Emperoures court. And he hath in his
 Court many Barouns as Seruytours þat ben cristene & Many
 conuerted to gode feyth be the preching of Religiose Christians
 cristenmen þat dwellen with him; But þere ben manye in the
 24 mo þat wil not þat men knowen þat þei ben cristene. This Household.
 Emperour may dispenden als moche as he wile withouten
 estymacioun, For he not despendeth ne maketh no money [1 fol. 101 a]
 but of lether emprinted or of papyre. And of pat moneye
 28 is som of gretter prys & som of lasse prys, after the dyuers-
 itee of his statutes. And whan þat money hath ronne so
 longe þat it begynneth to waste; þan men beren it to the
 Emperoures tresorye And þan þei taken newe money for
 32 the olde. And þat money goth thorgh out all the contree
 & porgh out all his prouynces, For þere & bezonde hem þei
 make no money nouper of gold nor of syluer, And perfore
 he may despende ynow & outrageously. And of gold &
 36 syluer þat men beren in his contree he maketh Cylours, Precious
 Pyleres & Paumentes in his palays & oper dyuerse thinges, metals adorn
 the Imperial
 Palace.

A large ruby
lights his
chamber.

Xanadu, the
summer
residence.

Cambalec,
the winter
capital.

The court's
marching
order.

[1 fol. 101 b]

500,000 men
in the van.

An equal
number on
either side.

The rear-
guard is
more
numerous.

what him lyketh. This Emperour hath in his chambre
in on of the pyleres of gold a RUBYE t a CHARBONCLE
of half a fote long, þat in the nyght ȝeueth so gret
clartee t schynynge, þat it is als light as day; And he 4
hath many oper precyous stones t many oper RUBYES
t CHARBONCLES, but þo ben the grettest t the moste
precyous. This Emperour duelleth in somer in a cytee
þat is toward the north, þat is cleped Saduz t þere is cold 8
ynow. And in wynter he duelleth in a cytee þat is
clept Camaalech t þat is an hote contree. But the contree
where he duelleth in, most comounly is in Gaydo or in
Jong þat is a gode contree t a tempree, after þat the 12
contree is þere, But to men of this contree it were to
passyng hoot. And whan this Emperour wiþ ryde
from o contree to another he ordeyneth .iiij. hostes
of his folk, of the whiche the firste hoost goth before 16
him a dayes iourney, For þat hoost schaff ben logged
the nyght where the Emperour schaff lygge vpon
the morwe. And þere schaff euery man haue aþ
maner of vytaylle t necessaryes þat ben nedefull of the 20
Emperours costages. And in this firste hoost is the
nombre of poeple .l. CUMAUNTZ, what of hors what of fote,
Of the whiche euery CUMANTZ amoute .x.m. as I haue told
ȝou before. And another hoost goth in the right syde of 24
the Emperour nygh half a iourney fro him, And another
goth on the left syde of him in the same wise. And in
euery hoost is as moche multytude of peple as in the
firste hoost. And þanne after cometh the .iiij. hoost, þat 28
is moche more þan any of the opere t þat goth behynden
him the mountance of a bowe draught. And euery hoost
hath his iourneyes ordeyned in certeyn places where þei
schuff be logged at nyght, And þere þei schuff haue aþ 32
þat hem nedeth. And ȝif it befall þat any of the hoost
dye, anon þei putten another in his place, so þat the
nombre schaff euere more ben hool. And ȝee schuff vnder-
stonde þat the Emperour in his propre persone rydeth 36
not as opere gret lordes don bezonde, but ȝif him liste to

- go preuily with fewe men for to ben vnknown. And
 eH he rytt in a charett with .iiij. wheles vpon the whiche
 is made a faire chambre t and it is made of a certyn wode
 4 pat cometh out of paradys terrestre, pat men clepen
 LIGNUM ALOES, pat the flodes of paradys bryngen out at
 dyuerse cesouns, as I haue told 3ou here befor. And this
 chambre is ¹fuH wel smellynge because of the wode pat it [1 fol. 102 a]
 8 is made offe, And aH this chambre is couered with june of
 plate of fyn gold dubbed with precyous stones t grete perles,
 And .iiij. OLIFAUNTZ and .iiij. grete destreres aH white t
 couered with riche couertoures ledyng the chariot. And
 12 .iiij. or .v. or .vj. of the grettest lordes ryden aboute this
 charyot fuH richely arrayed t fuH nobely, so pat noman
 schaff neyghe the charyot, but only the lordes, but 3if
 pat the Emperour calle any man to him pat him list to
 16 speke with aH. And aboute the chambre of this chariot
 pat the Emperour sitteth june ben sett vpon a perche .iiij.
 or .v. or .vj. GERFACOUNS, to pat entent pat whan the
 Emperour seeth any wylde foul pat he may take it at
 20 his owne list t haue the desport t the pley of the flight,
 First with on t after with another; And so he taketh his
 desport passynge be the contree. And noman rydeth
 before him of his companie but alle after him. And
 24 noman dar not come nygh the Chariot by a bowe draught
 but 3o lordes only pat ben aboute him, t aH the hoost
 cometh fayrely after him in gret multitude. And also
 such anoper charyot with such hoostes ordeynd t arrayed
 28 gon with the Emperesse vpon another syde euerych be
 him self with .iiij. hoostes right as the Emperour dide, but
 not with so gret multytude of peple. And his eldest sone
 goth be anoper weye in anoper chariot in the same manere,
 32 so pat pere is betwene hem so gret multitude of folk
 pat it is merueyle to teH it. And noman scholde trowe
 the nombre but he had seen it. And sumtyme it happeth
 pat whan he wil not go fer t pat it lyke him to haue the
 36 Emperesse t ²his children with him; pan 3ei gon aH
 togydere And here folk ben aH medled in fere t devyded

While others
ride, the
Emperor
drives in a
chariot.

His
gerfalcons
are perched
ready at
hand.

Only lords
may
approach
the
sovereign.

The
Emper-ss
and the
eldest son
travel in
similar
state.

Sometimes
royalty
travel
together.
[2 fol. 102 b]

The twelve
provinces of
the Empire.

The
caravan-
serais.

The postal
service.

The
dispatch-
riders.

[1 fol. 103 a]

The baiting
places.

in .iiij. parties only. And 3ee schuſt vnderſtonde þat the
Empyre of this gret CHANE is deuyded in .xij. prouynces
And euery prouynce hath mo þan .ij. m. cytees And of
townes *withouten* nombre. This contree is full gret, For
it hath .xij. princypaſt kynges in .xij. prouynces And
euery of þo kynges han many kynges vnder hem, ⁊ aſt þei
ben obeysſant to the gret CHANE. And his lond ⁊ his
lordschipe dureth so ferr þat a man may not gon from on
hed to anoþer, nouþer be see ne londe, the space of .vij.
3eer. And þorgh the desertes of his lordschipe þere as
men may fynde no townes, þere ben junes ordeyned be
euery iorneye to reſceyue bothe man ⁊ hors, in the whiche
þei ſchaſt fynde plentee of vytaylle ⁊ of aſt þing þat hem
nedeth for to go be the contree. And þere is a merueylouse
custom in þat contree, but it is profitable, þat 3if ony
contrarious thing þat ſcholde ben preiudice or greuance
to the Emperour in ony kynde, [be herd in þe contree] ⁽¹⁾
anon the Emperour hath tydynges þereof ⁊ full knowleche
in a day, þough it be .iiij. or .iiij. iourneys fro him or
more. For his ambessedours taken here dromedaries or
hire hors ⁊ þei priken in aſt þat euere þei may toward on
of the junes. And whan þei comen þere anon þei blowen
an horne, ⁊ anon þei of the jn knowen wel ynow þat þere
ben tydynges to warnen the Emperour of sum rebellyoun
aʒenst him. And þanne anon þei maken oper men redy
in aſt haſte þat þei may ¹ to beren *lettres* and pryken in aſt
þat euere þei may, tiſt þei come to the oper junes *with*
here *lettres*. And þanne þei maken fressch men redy to
pryke forth *with* the *lettres* toward the Emperour, whiſt
þat the laſte bryngere reſte him ⁊ bayte his dromedarie
or his hors, And so fro jn to jn till it come to the
Emperour. And þus Anon hath he haſty tydynges of
ony thing þat bereth charge be his corroures þat rennen so
haſtyly thorghout aſt the contree. And also whan the
Emperour ſendeth his Corroures haſtyly þorghout his lond,
euerych of hem hath a large thong full of ſmale belles

(1) Missing in C.

- And whan þei neygñen nere to the Innes of oper Corroures, pat ben also ordeyned be the iorneyes, þei ryngen here belles And anon the oper Corroures maken hem redy t
 4 rennen here weye vnto another In t þus renneth on to oper full spedily t swyftly, tiH the Emperours entent be serued in aH haste. And theise Curroures ben clept CHYDYDO after here langage, þat is to seye a messagere.
- 8 Also whan the Emperour goth from o contree to another as I haue told 3ou here before t he passe þorgh cytees t townes, euery man maketh a fuyr before his dore t putteth þere june poudre of gode gomme pat ben swete
 12 smellynge, for to make gode sauour to the Emperour. And aH the peple kneleth down azenst him t don him gret reuerence, And þere where religyouse cristene men dwellen, as þei don in many cytees in the lond, þei gon
 16 before him with processoun with cros t holy water t þei syngen: VENI CREATOR SPIRITUS with an high voys t gon towards him. And whan he hereth hem he commaundeth to his lordes to ryde besyde him, pat the
 20 Religious men may come to him. And whan þei ben nygh him with the cros, panne he doth adown his GALAOTH pat syt vpon his hede in manere of a chapelet, pat is made of gold t preciose stones t grete perles And
 24 it is so ryche pat men preysen it to the value of a Roialme in þat contre. And þan he kneleth to the cros And þan the prelate of the Religiose men seyth before him certeyn orisouns t 3eueth him a blessynge with the
 28 cros, And he enelyneth to the blessynge full deuoutely. And panne the prelate 3eueth him sum maner frute to the nombre or .ix. in a plater of syluer with peres or Apples or oper manere frute, And he taketh on t þan men 3euen
 32 to the opere lordes pat ben aboute him. For the custom is such, pat no straungere schaff come before him but 3if he 3eueth hym sum manere thing, after the olde lawe pat seyth: NEMO ACCEDAT IN CONSPECTU MEO VACUUS. And
 36 panne the Emperour seyth to the Religious men pat þei withdrawe hem azen, pat þei ne be not hurt ne harmed of

Each rider
warns the
other with
his bells.

Odoriferous
gums burnt
when the
sovereign
passes a
town.

The clergy
meet him
with the
cross.

[1 fol. 103 b]

He doffs his
hat,

and kneels
to receive
a blessing.

They
present him
with fruit.

Similar
homage is
paid to the
Emperesses
and to the
eldest son.

[¹ fol. 104 a]

There are
250,000
people
constantly
at court,
without
minstrels
and yeomen.

What a pity
that this
great prince
should not
be a
Christian!

Matrimonial
usages.

[² fol. 104 b]

the gret multytude of hors *pat comen behynde him*. And
also in the same maner don the religious men *pat dwellen*
pere to the Emperesses pat passen by hem And to his
eldest sone & to euery of hem *pei presenten frute*. And 4
3ee schu^{ff} vnderstonde *pat the poeple pat he hath so many*
hostes offe abouten hym & aboute his wyfes & his sone *pei*
dwele not contynuelly with him, but a^{ll}weys whan him
lyketh *pei ben sent¹ fore*, And after whan *pei han don* *pei* 8
retournen to hire owne housholdes, saf only *pei pat ben*
dwellynge with hym in houshold for to seruen him & his
wyfes & his sones for to *gouernen his houshold*. And
a^{ll} be it *pat the othiere ben departed fro him after* *pat* *pei* 12
han perfourmed hire seruyse, 3it pere abydeth contynuelly
with him in court .l. mi^{ll}. men at horse And .CC. Mi^{ll}.
men a fote *withouten mynstrelles* & so *pat kepen wylde*
bestes & dyuerse briddes, of pe whiche I haue tolde 3ou 16
the nombre before. Vnder the firmament is not so gret
a lord ne so myghty ne so riche as is the grete CHANE,
Nought PRESTRE IOHAN *pat is Emperour of the high*
Ynde ne the Sowdan of Babyloyne ne the Emperour of 20
Persye. A^{ll} *peise ne ben not in comparisoun to the grete*
CHANE nou^{er} of myght ne of noblesse ne of ryaltee ne of
ricchesse. For in a^{ll} *peise he passeth a^{ll} erthely princes*
Wherefore it is gret harm *pat he beleueth not feithfully in* 24
god. And natheles he wil gladly here speke of god And
he suffreth wel *pat cristene men dwe^{ll} in his lordschipe* &
pat men of his feith ben made cristene men, 3if *pei wile*,
porghout a^{ll} his contree, For he defendeth noman to 28
holde no lawe other *pan him lyketh*. In *pat contree sum*
man hath an .C. wyfes, summe .lx., summe mo, summe
lesse. And *pei taken the nexte of hire kyn to hire wyfes*,
saf only *pat* *pei out taken hire modres, hire doughtres* & 32
hire sustres of the moder syde. But hire sustres on the
fadir syde of another womman *pei may wel take*, And
hire ²brethieres wyfes also after here deth And here Step-
modres also in the same wyse.

OF THE LAWE & THE CUSTOMS OF THE TARTARIENES, DUELLYNGE IN CHATAY, & HOW þAT MEN DON WHAN THE EMPEROUR SCHAL DYE, & HOW HE SCHAL BE CHOSEN.

Ch. XXVII.

- T**HE folk of þat contree vsen aH longe clothes *with-* Costumes of the Tartars.
 outen furroures. And þei ben clothed *with*
 precious clothes of TARTARYE & of clothes of gold,
 4 And here clothes ben slytt at the syde & þei ben festned
 with laces of silk And þei clothien hem also *with* pylches
 & the hyde *with* outen. And þei vsen nouþer cappe ne
 hood And in the same maner as the men gon the women
 8 gon, so þat noman may vnetlie knowe the men fro the
 women, saf only þo women þat ben maryed, þat beren
 the tokne vpon hire hedes of a mannes foot, in signe þat
 þei ben vnder mannes fote & vnder subiectioun of man. Sign of married state.
 12 And hire wyfes ne dweH not to gydre, but euery of hem
 be hireself And the husbonde may ligge *with* whom of
 hem þat him lyketh. Euerych hath his hous, bothe man
 & womman; And here houses ben made rounde of staves Movable tents of the Tartars.
 16 & it hath a round wyndowe abouen þat zeueth hem light
 And also þat serueth for delyuerance of smoke. And the
 helynge of here houses & the woves & the dores ben aH
 of wode. And whan þei gon to werre þei leden hire
 20 houses *with* hem vpon chariottes as men don tentes or
 pauylliouns. And þei maken hire fuyr in the myddes of
 hire houses. And þei han gret multytude of aH maner
 of bestes, saf only of swyn, for þei bryngen non forth.
 24 And they ¹ beleueen wel o god þat made & formede aH
 thinges, And natieles zit han þei ydoles of gold & syluer
 & of tree & of cloth, And to þo ydoles þei offren aH weys
 hire first mylk of hire bestes & also of hire metes & of
 28 hire drynkes before þei eten, And þei offren often tymes
 hors & bestes. And þei clepen the god of kynde yroga.
 And hire Emperour also what name þat euere he haue
 þei putten euermore þerto CHANE, And when I was þere
 32 hire Emperour had to name THIAUT, so þat he was clept

They believe
 in the God
 of nature.

[¹ fol. 105 a]

Names of
 the Imperial
 family.

peruissidito an regis

Tartar
super-
stitions.

[¹ fol. 105 b]

Fines are
paid as
penance for
sins.

Purification
by fire.

Death
penalty for
adultery and
theft.

THIAUT CHANE, And his eldeste sone was clept TESSUE And
whan he schaff *ben* Emperour he schaff *ben* clept TESSUE
CHANE. And at þat tyme the Emperour hadde .xij. sones
withouten þo, þat were named CUNCY, ORDIJ, CHAHADAY, 4
BURYN, NEGU, NOCAB, CADU, CICTEN, BALACY, BABYLAN
t GAREGAN t of his .iij. wifes the firste t the principall
þat was Prestre Johnes doughter hadde to name SERIOCH
CHAN, And the tother BORAK CHAN t the toper KARANKE 8
CHAN. The folk of þat contree begynnen aH hire
thinges in the newe mone And þei worschipe*n* moche the
mone t the sonne t often tyme knelen azen*st* hem. And
alle the folk of the contree ryden comounly *withouten* 12
spores, but þei beren aH weys a lytiH whippe in hire
hondes for to chacen *with* hire hors. And þei han gret
conscience t holden it for a gret synne to casten a knyf
in the fuyre t for to drawe flesch out of a pot *with* a knyf 16
t for to smyte an hors *with* the handiH of a whippe, ¹ or
to smyte an hors *with* a brydiH or to breke o bon *with*
another or for to caste mylk or ony lykour þat men may
drynke vpon the erthe or for to take t sle lytil children. 20
And the moste synne þat ony man may do is to pissen
in hire houses þat þei dwellen in And whoso þat may be
foun*de*n *with* þat synne sykerly þei slen hym. And of
euerych of þeise synnes it behoueth hem to *ben* schryuen 24
of hire prestes t to paye gret somme of siluer for hire
penance. And it behoueth also þat the place þat men han
pissed in be halewed azen t elles dar noman entren þere-
june. And whan þei han payed hire penance men make 28
hem passen þorgh a fuyr or þorgh .ij. for to clensen hem
of hire synnes. And also whan ony messangere cometh
t bryngeth lettres or ony present to the Emperour it
behoueth him þat he *with* the thing þat he bryngeth 32
passe þorgh .ij. brennynge fuyres for to purgen hem, þat
he brynge no poysoun ne venym ne no wykked þing þat
myght be greuance to the lord. And also gif ony man
or womman be taken in avouterye or fornicacioun anon 36
þei slen him. And who þat steleth ony thing anon þei

- sle him. Men of *pat* contree ben aH gode archeres t schooten right wech bothe men t wommen, als wel on hors bak prikyng as on fote rennyng. And the wommen
- 4 maken aH pinges t aH maner mysteres t craftes as of clothes, botes t oper thinges t þei dryuen cartes, plowes t waynes t chariottes. And þei maken houses t aH maner mysteres, out taken bowes t arwes t Armures,
- 8 *pat* men maken. ¹ And aH the wommen weren breech as wel as men. AH the folk of *pat* contree ben fuH obeysant to hire souereynes ne þei fighten not ne chiden not on with another. And þere ben nouþer thefes ne robboures
- 12 in *pat* contree t euery man worschipeth oper, but noman þere doth no reuerence to no straungeres, but 3if þei ben grete princes. And þei eten HOUNDES, LYOUNS, LYBERDES, MARES t FOLES, ASSES, RATTES t MEES t aH maner of
- 16 bestes, grete t smale, saf only swyn t bestes *pat* weren defended by the olde lawe. And þei eten aH the bestes withouten t withjune, withouten castyng away of any thing saf only the filthe. And þei eten but litiH bred,
- 20 but 3if it be in courtes of grete lordes. And þei haue not in many places nouþer pesen ne benes ne non oper potages, but þe broth of the flessch. For litiH ete þei any thing but flessch t the broth. And whan þei han eten þei
- 24 wypen hire hondes vpon hire skirtes, for þei vse non naperye ne towaylles, but 3if it be before grete lordes, but the comoun peple hath none. And whan þei han eten þei putten hire disschies vnwasschen into the pot
- 28 or cawdroun with remenant of the flessch and of the broth, til þei wole eten agen. And the riche men drynken mylk of MARES or of CAMAYLLES or of ASSES or of oper bestes. And þei wil ben lightly
- 32 dronken of mylk t of another drynk *pat* is made of hony t of water soden togidre, For in *pat* contree is nouþer wyn ne ale. þei lyuen fuH wrecchedlich, t þei eten but ones in the day t *pat* but lytiH, nouther
- 36 ² in courtes ne in other places. And in sooth o man allone in this contree wil ete more in a day þan on of

All are good archers.

Women practise most trades.

[1 fol. 106 a]

They are peaceful and honest.

Their food.

Their dirty habits.

Intoxicating liquors.

[2 fol. 106 b]

Military
spirit and
armament.

Walled cities
and castles
taken by
false
promises.

They know
they shall
one day be
overcome.

They love
the natural
nakedness of
the body.

[1 fol. 107 a]

In their
retreat they
shoot
backwards.

hem wil ete in .iiij. dayes, And 3if ony straunge messenger
come *pere* to a lord, men maken him to ete but ones a
day t *pat* fuH litiH. And whan *pei* werren *pei* werren
fuH wisely t aHweys don here besynes to destroyen hire 4
enemyes. Euery man *pere* bereth .ij. bowes or .iiij. t of arwes
grete plentee t a gret ax. And the gentyles han schorte
speres t large t fuH trenchant on *pat* o syde, And *pei* han
plates t helmes made of guyrboylle t hire hors couertoures 8
of the same. And who so fleeth fro the bataylle *pei* sle
him. And whan *pei* holden ony sege abouten casteH or toun
pat is walled t defensable *pei* behoten to hem *pat* ben
withjinne to don aH the profite and gode, *pat* it is 12
merueylle to here t *pei* graunten also to hem *pat* ben
withjinne aH *pat* *pei* wiH asken hem. And after *pat* *pei*
ben 3olden anon *pei* sleen hem alle t kutten of hire eres
t sowcen hem in vynegre t *pere* of *pei* maken gret seruyse 16
for lordes. A H here lust t aH hire ymaginacioun is for
to putten aH londes vnder hire subieccioun And *pei* seyn
pat *pei* knowen wel be hire propheeyes *pat* *pei* schuH ben
ouercomen by archieres t be strengthe of hem, but *pei* 20
knowe not of what nacioun ne of what lawe *pei* schuH
ben offe *pat* schuH ouercomen hem. And perfore *pei*
suffren *pat* folk of aH lawes may peysibely dweHten
amonges hem. Also whan *pei* wiH maken hire ydoles 24
or an ymage of ony of hire frendes far to haue remem-
brance of hym ¹ *pei* maken aH weys the ymage aH naked
withouten ony maner of clothinge. For *pei* seyn *pat* in
gode loue scholde be no couerynge, *pat* man scholde not 28
loue for the faire clothinge ne for the riche aray, but
only for the body such as god hath made it t for the
gode vertues *pat* the body is endowed with of nature,
Nought only for fair clothinge *pat* is not of kyndely 32
nature. And 3ee schuH vnderstonde *pat* it is gret drede
for to pursuen the TARTARYNES 3if *pei* sleen in bataylle,
For in fleyng *pei* schooten behynden hem t sleen bothie
men t hors. And whan *pei* wil fighte *pei* wiH schokken 36
hem to gidre in a plomp, *pat* 3if *pere* ben .xx. M^t. men,

men schuH not wenen þat pere be scant .x. MiH. And
 þei cone wel wynnen lond of straungeres but þei cone not
 kepen it, For þei han gretter lust to lye in tentes with-
 4 outen þan for to lye in casteH or in townes; And þei
 preysen nothing the wytt of oper naciouns. And amonges
 hem oyle of OLYVE is fuH dere, for þei holden it for fuH
 noble medecyne. And aH the Tartarienes han smale eyen
 8 t litiH of berd t not thikke hered, but schiere. And þei
 ben false t traytoures And þei lasten noght þat þei be-
 hoten. þei ben fuH harde folk t moche payne t wo
 mow suffren t diseso, more þan ony oper folk for þei ben
 12 taught þerto in hire owne contree of zouthie; And perfore
 þei spenden as who seyth right nought. And whan ony
 man schaf dye, men setten a spere besyde him And
 whan he draweth towardes the deth euery ¹ man fleeth out
 16 of the hous tiH he be ded t after þat þei buryen him in
 the felde. And whan the Emperour dyeth, men setten
 him in a chayere in myddes the place of his tent And men
 setten a table before him clene couered with a cloth t
 20 pere vpon flesch t dyuerse vyaundes And a cuppe fuH of
 mares mylk. And men putten a mare besyde him with
 hire fole t an hors sadeled t brydeled t þei leyn vpon
 the hors gold t siluer gret quantytee, And þei putten
 24 abouten him gret plentee of stree. And þan men maken
 a gret pytt t a large And with the tent t aH þeise oper
 thinges þei putten him in erthe. And þei seyn þat whan
 he schaf come in to anoper world he schaf not ben with-
 28 outen an hows ne withouten hors ne withouten gold t
 syluer; And the mare schaf zeuen him mylk t bryngen
 him forth mo hors tiH he be wel stored in the toper
 world. For þei trowen þat after hire deth þei schuH ben
 32 etynge t drynkyng in þat oper world t solacyng hem
 with hire wifes as þei diden here. And after tyme þat
 the Emperour is pus entered noman schaf be so hardy
 to speke of him before his frendes. And 3it natheles
 36 somtyme falleth of manye þat thei maken hem to ben
 entered preuyly be nyghte in wylde places t putten azen

Their small
 eyes and
 sparse hair
 and beard.

Funeral
 customs.
 [1 fol. 107 b]

Emperors
 are buried
 in their
 tents with
 provisions
 and
 treasure.

The next
 world they
 imagine like
 the present.

Secret
 burials in
 wild places

the grass ouer the pytt for to growe, Or eH men coueren
the pytt with graueH t sond, pat noman schaff perceyue
where ne knowe where the pytt is, to pat entent pat
neuer after none of his frendes schuH han mynde ne 4
remembrance of him. And panne pei seyn pat he is
ravissht in to anoþer world, where he is a gretter lord
pan he was here. ¹ And panne after deth of the Em-
perour the .vij. lynages assemblen hem togidere t chesen 8
his eldest sone or the nexte after him of his blood And
þus pei seye to him: Wee wolen t wee preyen t ordeynen
pat ȝee ben oure lord t oure Emperour. And panne he
answereth: Ȝif ȝee wile þat I regne ouer ȝou as lord, do 12
euerych of ȝou þat I schaff commanden him, ouþer to
abyde or to go. And whom so euer þat I commaunde to
ben slayn, þat anon he be slayn. And pei answeren aH
with o voys: What so euere ȝee commanden, it schaff 16
be don. panne seyth the Emperour: Now vndirstondeth
wel þat my woord from hens forth is scharp t bytynge as
a swerd: After men setten him vpon a blak stede t so
men bryngen him to a chayere fuH richely arrayed t pere 20
pei crownen hym. And panne aH the cytees t gode
townes senden hym riche presentes, so þat at þat iourneye
he schaff haue more pan .lx. chariottes charged with gold
t syluer, withouten jewelles of gold t precyouse stones 24
pat lordes ȝeuen him, pat ben withouten estymacioun;
And withouten hors t clothies of gold t of Camakaas t
tartarynes pat ben withouten nombre.

[1 fol. 103 a]

Election of
new
emperors.Obedience
promised to
him.

Coronation.

OF THE ROIALME OF THARSE & THE LONDES Ch. XXVIII.
 & KYNGDOMS TOWARDES THE SEPTENTRI-
 ONAL PARTIES IN COMYNGE DOWN FROM
 THE LOND OF CHATHAY.

- T**HIS lond of CATHAY is in ASYE the depe, And after Tarsa or
Tarshish.
 on this half is Asye the more. The kyngdom of
 CATHAY marcheth toward the west vnto the kyngdom of
 4 THARSE the whiche was on of the kynges þat cam to
 presente oure lord in BETHLEEM; And þei þat ben of the
 lynage of þat kyng arn somme cristene. In THARSE þei
 eten no flesch ¹ne þei drynken no wyn. And on this [1 fol. 108 b]
 8 half towardes the WEST is the kyngdom of TURQUESTEN Turkestan.
 þat streccheth him toward the WEST to the kyngdom of
 PERSIE And toward the SEPTENTRIONALL to the kyng-
 dom of CHORASME. In the contre of Turquesten ben but
 12 fewe gode cytees But the beste cytee of þat lond highlite
 OCTORAR. þere ben grete pastures but fewe coornes, And
 þefore for the most partie þei ben all herdemen And þei
 lyzn in tentes & þei drynken a maner Ale made of hony.
 16 And after on this half is the kyngdom of CHORASME þat Khwarezm.
 is a gode lond & a plenteuous, withouten wyn. And it
 hath a desert toward the Est þat lasteth more þan an .c.
 iourneyes. And the beste cytee of þat contree is clept
 20 CHORASME And of þat cytee bereth the contree his name.
 The folk of þat contree ben hardy werryoures. And on
 þis half is the kyngdom of COMANYE where of the COMAYNS Cumania.
 þat dwelleden in GRECE somtyme weren chaced out. This
 24 is on of the grettest kyngdomes of the world But it is
 not all enhabyted, For at on of the parties þere is so
 gret cold þat noman may dwell þere And in a noþer
 partie þere is so gret hete þat noman may endure it.
 28 And also þere ben so many flyes þat noman may knowe
 on what syde he may turne him. In þat contree is but
 lytil Arberye ne trees þat beren frute ne opere. þei
 lyzn in tentes And þei brennen the dong of bestes for
 32 defaute of wode. This kyngdom descendeth on this half

toward vs t toward PRUYSSIE t toward ROSSIE. And
 The Volga. þorgh þat contree remeth the Ryuere of ETHILL þat is
 on of the grettest ryueres of the world And it freseth
 [1 fol. 109 a] 1 so strongly aH 3eres þat many tymes men han foughten 4
 Battles on
 the ice. vpon the Ise with grete hostes bothie parties on fote t
 hire hors voyded for the tyme. And, what on horse t
 on fote, mo þan .CC. .Ml. persones on euery syde. And
 The Black
 Sea. betwene þat Ryuere t the grete see OCCEAN þat þei clepen 8
 the see MAURE lyzn aH theise roialmes. And toward
 Caucasus. the hede beneth in þat roialme is the mount CHO[c]AZ (1)
 þat is the hiest mount of the world, And it is betwene
 the see MAURE t the see CASPY. þere is full streyt t 12
 dangerous passage for to go toward ynde And þerfore
 kyng ALISANDRE leet make þere a strong cytee þat men
 clepen ALIZANDRE for to kepe the contree, þat noman
 scholde passe withouten his loue, And now men clepen 16
 þat cytee the 3ate of helle And the princypaH cytee of
 COMANYE is clept SARAK. þat is on of the .iiij. weyes
 for to go in to ynde, But be þat weye ne may not passe
 no gret multytude of peple, but 3if it be in wynter; And 20
 þat passage men clepen the DERBENT. The tother weye
 is for to go fro the cytee of Turquesten be PERSIE And
 be þat weye ben manye iourneyes be desert. And the
 pridde weye is þat cometh fro COMANYE t þan to go be 24
 the grete see t be the kyngdom of ARCHAZ. And 3ee
 schuH vndirstonde þat aH þeise kyngdomes t aH þeise
 londes abouenseyd vnto PRUYSSIE t to ROSSIE ben aH
 obeyssant to the grete CHANE of CATHAY t many opere 28
 contrees þat marchen to oper costes; Wherfore his
 powere t his lordschipe is full gret t full myghty.

(1) Chotaz, C.

OF THE EMPEROUR OF PERSYE AND OF THE LOND OF DERKNESSE, ¹AND OF OTHER KYNGDOMES þAT BELONGEN TO THE GRETE CANE OF CATHAY, AND OTHER LONDES OF HIS, VNTO THE SEE OF GRECE.

Ch. XXIX.

[¹ fol. 109 b]

NOW sith I haue deuysed 3ou the londes & the kyngdoms toward the parties SEPTENTRIONALES in comynge down from the lond of CATHAY vnto the londes
 4 of the cristene towards PRUYSSIE & ROSSYE, now schalt I deuise 3ou of oþer londes & kyngdomes comynge down be oþer costes toward the right syde vnto the see of GRECE toward the lond of cristene men. And þerfore þat after
 8 ynde & after CATHAY the Emperour of PERSIE is the gretteste lord, þerfore I schalt tell 3ou of the kyngdom of PERSIE. First, where he hath .ij. kyngdomes. The firste kyngdom begynneth toward the EST toward the kyngdom
 12 of TURQUESTEN And it stretcheth ⁽¹⁾ toward the WEST vnto the ryuere of PHISON þat is on of the .iiij. ryueres þat comen out of Paradys. And on an oþer syde it stretcheth toward the SEPTENTRION vnto the see of CASPYE And also toward
 16 the SOUTH vnto the desert of ynde. And this contree is gode & pleyn & full of peple And þere ben manye gode cytees, But the .ij. principaþ cytees ben peise: BOYTURRA & SEORNERGANT þat summen clepen SORMAGANT. þe
 20 tother kyngdom of PERSIE stretcheth toward the ryuere of PHISON & the parties of the WEST vnto the kyngdom of Mede [And] ⁽²⁾ the grete ARMENYE & toward the SEPTENTRION to the see of CASPIE & toward the SOUTH to
 24 the lond of ynde. þat is also a gode lond & a plentifulous and it hath .iiij. grete principaþ cytees: NESSABOR SAPHON & SARMASSANE. And þanne after is ARMENYE in the whiche weren wont to ben .iiij. kyngdomes. þat is
 28 a noble cuntree & full of godes And ²it begynneth at PERSIE & stretcheth toward the west in lengthe vnto TURKYE And in largeness it dureth [fro] ⁽³⁾ the cytee of

Persia
divided.Eastern
Persia.Bokhara and
Samarkand.Western
Persia.Nishapur,
Ispahan.
Armenia.[² fol. 110]⁽¹⁾ stretcheth, C.⁽²⁾ fro, C.⁽³⁾ to, MS.

ALIZANDRE pat now is clept the 3ate of helle pat I spak
 offe befor vn[to] (¹) the kyngdom of MEDE. In this
 Tabriz. Armenye ben fuH manye gode cytees, But TAURIZO is
 Media. most of name. After pis is the kyngdom of MEDE pat is 4
 fuH long but it is not fuH large, pat begynneth toward
 the EST to the lond of PERSIE t to ynde the lesse. And
 it streccheth toward the WEST toward the kyngdom of
 CALDEE t toward the septemtrion descendynge toward the 8
 litiH ARMENYE. In pat kyngdom of Medee pere ben
 many grete hilles t litiH of pleyn erthe. pere dwellen
 Sarazines t anoþer maner of folk pat men clepen Cor-
 Shiraz and Kirman, Georgia. dynes. The beste .ij. cytees of pat kyngdom ben SARRAS 12
 t KAREMEN. After pat is the kyngdom of GEORGE pat
 begynneth toward the EST to a gret mountayne pat is clept
 Mount Elbruz, Alania. ABZOR Where pat dwellen many dyuerse folk of dyuerse
 naciouns And men clepen the contree ALAMO. This 16
 kyngdom streccheth him towardes TURKYE t toward the
 grete see And toward the SOUTH it marcheth to the grete
 ARMENYE. And pere ben .ij. kyngdomes in pat contree.
 Georgia proper, opposed to Abkhasia. pat on is the kyngdom of GEORGIE t pat oper is the kyng- 20
 dom of ABCAZ. And aHweys in pat contree ben .ij.
 kynges t þei ben bothe cristene, But the kyng of GEORGIE
 is in subieccioun of the grete CHANE And the kyng of
 ABCAZ hath the more strong contree. And he aHweys 24
 vigerously defendeth his contree azenst aH þo pat assayllen
 him, so pat noman may make him in subieccioun to no
 man. In pat kyngdom of ABCHAZ is a gret meruaylle,
 [1 fol. 110 b] For a ¹ prouynce of the contree pat hath wel in circuyt 28
 The land of darkness. .ij. iorneyes pat men clepen HAUYSON is aH couered with
 derkness withouten ony brightness or light, so pat noman
 may see ne here ne noman dar entren in to hem. And
 natheles þei of the contree seyn pat somtyme men heren 32
 voys of folk t hors nyzenge t cokkes crowynge And men
 witen wel pat men dwellen pere, but þei knowe not what
 men. And þei seyn pat the derkness befeH be myracle of
 god, For a cursed Emperour of PERSIE pat highte SAURES 36
 The persecutor, Shapur II.

(¹) vnder, 'C.

pursuede aH cristene men to destroye hem t to compeH
 hem to make sacrificise to his ydoles And rood with grete
 host in aH pat euer he myghte for to confounde the
 4 cristene men. And panne in pat contree dwelled
 manye gode cristene men, the whiche pat lasten hire godes
 And wolde han fled in to GRECE. And whan pei weren
 in a playn pat highte MEGON And this cursed Emperour
 8 mett with hem with his hoost for to haue slayn hem t an
 hewen hem to peces And anon the cristene men kneleden
 to the grounde t made hire preyeres to god to sokoure
 hem, And anon a gret thikke clowde cam t couered the
 12 Emperour t aH his hoost. And so pei enduren in pat
 manere pat pei ne mowe not gon out on no syde t so
 schuH pei euermore abyden in pat derkness tiH the day of
 dome be the myracle of god. And panne the cristene
 16 men wenten where hem lykede best at hire owne plesance
 withouten lettynge of ony creature t hire enemyes en-
 closed t confounded in derkness withouten ony strok.
 Wherfore we may ¹wel seye with dauid: A DOMINO
 20 FACTUM EST ISTUD t EST MIRABILE IN OCVLIS NOSTRIS. And
 pat was a gret myracle pat god made for hem. Wherfore
 me thinkelh pat cristene men scholden ben more deuoute
 to seruen oure lord god pan ony oper men of ony oper
 24 secte, For withouten ony drede ne were cursedness t
 synne of cristen men, pei scholden ben lordes of aH the
 world, For the banere of Ihesu crist is aHweys displayed
 and redy on aH sydes to the help of his trewe louynge
 28 seruantes, In so moche pat o gode cristene man in gode
 beleewe scholde ouercomen t outchacen a .M^t. cursed mys
 beleeyunge men, As Dauid seith in the PSAUTERE: QUO-
 NIAM PERSEQUEBATUR VNUS MILLE t DUO FUGARENT DECEM
 32 MILIA. ET CADENT A LATERE TVO MILLE, DECEM MILIA A
 DEXTRIS TUIS. And how pat it myghte be pat on scholde
 chacen a .M^t. Dauid him self seyth folewyngo: QUIA MANUS
 DOMINI FECIT HEC OMNIA. And oure lord him self seyth
 36 be the prophetes mouth: SI IN VIJS MEIS AMBULAUERITIS
 SUPER TRIBULANTES VOS MISISSEM MANUM MEAM. So pat

The
 Christians
 were saved
 from
 Shapur by
 sudden
 darkness,
 which has
 since kept
 him
 enclosed.

[1 fol. 111 a]

If Christians
 would only
 be good, the
 Lord would
 make them
 irresistible.

This is
 proved by
 Scripture.

The
Georgians
and
Armenians
are
Christians.

Western
Christians
do not take
the
sacrament
often
enough.

Turkey,
Cappadocia,
Isauria,
Phrygia,
Bithynia.

[¹ fol. 111 b]

Satalia.

Mosul.

Rohais or
Edessa.

we may seen apertely þat 3if wee wil be gode men non enemye ne may not enduren azenst vs. Also 3ee schuff vndirstonde þat out of þat lond of derkness goth out a gret Ryuere þat scheweth wel þat pere ben folk dwell- 4 ynge be many redy tokenes, but noman dar not entre into it. And wyteth wel þat in the kyngdoms of GEORGIE, of ABCHAZ t of the litiH ARMENYE ben gode cristen men t deuoute For þei schryuen hem t howselen hem euermore 8 ones or twyes in the woke And pere ben manye of hem þat howselen hem euery day. And so do wee not on this half all be it þat seynt Poul commandeth it seyenge: OMNIBUS DIEBUS DOMINICIS AD COMMUNICANDUM HORTOR. 12 þei kepen þat commandement but wee ne kepen it not. Also after on this half is TURKIE ¹þat marcheth to the grete ARMENYE And pere ben manye prouynces as CAPADOCHE, SAURE, BRIQUE, QUESITON, PYTAN t GEMETH 16 And in euerych of þeise ben many gode cytees. þis TURKYE streccheth vnto the cytee of SACHALA þat sitteth vpon the see of GRECE And so it marcheth to SYRIE. SYRIE is a gret contree t a gode as I haue told 3ou before 20 And also it hath abouen toward ynde the kyngdom of CALDEE þat streccheth fro the mountaynes of CALDE toward the Est vnto the cytee of NYNYUEE þat sitteth vpon the ryuere of TYGRE. And in largeness it begynneth 24 toward the NORTH to the cytee of MARAGA And it strecceth toward the SOUTH vnto the see OCCEAN. In CALDEE is a pleyn contree t fewe hilles t fewe ryueres. After is the kyngdom of MESOPOTAYME þat begynneth 28 toward the est to the flom of TYGRE vnto a cytee þat is clept MOSELL And it streccheth toward the west to the flom of EUFRATE vnto a cytee þat is clept ROIAUZ And in lengthe it goth [fro] (¹)the mount of ARMENYE vnto the 32 desert of YNDE the lesse. þis is a gode contree t a pleyn but it hath fewe ryueres; It hath but .ij. mountaynes in þat contree Of the whiche on highte SYMAR t þat oþer LYSON; And this lond marcheth to the kyngdom of 36

(¹) to, C.

Caldee. 3it þere is toward the parties MERIDIONALES African
 many contrees & many regions As the lond of ETHIOPE geography.
 þat marcheth toward the EST to the grete desertes, toward
 4 the WEST [to] (1) the kyngdom of NUBYE, toward the SOUTH
 to the kyngdom of MORETANE And toward the north
 to the rede see. After is MORETANE þat dureth fro the
 mountaynes 1 of ETHIOPE vnto lybie the hize, And þat [1 fol. 112 a]
 8 contree ly3th along fro the see OCCEAN toward the SOUTH,
 And toward the NORTH it marcheth to NUBYE & to the
 high LYBYE; Theise men of NUBYE ben cristene; And it
 marcheth [to] (2) the londes aboueseyd to the desertes of
 12 EGYPT And þat is the EGYPT þat I haue spoken of before
 And after LIBYE the hye & LYBYE the lowe þat descendeth
 down lowe toward the grete see of Spayne, In the whiche
 contree ben many kyngdomes & many dyuerse folk. Now
 16 I haue deuysed 3ou many contrees on this half the
 kyngdom of CATHAY, of the whiche manye ben obeysant
 to the grete CHANE.

OF THE CONTREES & YLES þAT BEN BE3ONDE Ch. XXX.
 THE LOND OF CATHAY & OF THE FRUTES
 þERE & OF .XXIJ. KYNGES ENCLOSED WITHJN
 THE MOUNTAYNES.

20 **N**OW schalt I seye 3ou sewyngly of contrees & yles
 þa then bezonde the contrees þat I haue spoken
 of. wherfore I seye 3ou, in passynge be the lond of
 CATHAYE toward the high ynde & toward BACHARYE, men
 24 passen be a kyngdom þat men clepen CALDILHE, þat is a
 fulh fair contre. And þere groweth a maner of fruyt
 as pough it weren GOWRDES, And whan þei ben ripe men
 kutten hem a to & men fynden withjnnne a lytyh best in
 28 flesch, in bon & blode, as pough it were a lytih lomb
 withouten wolle. And men eten bothe the frut & the
 best, And þat is a gret merueyle. Of þat frute I haue
 eten all pough it were wonderfuH but þat I knowe wel

The
 vegetable
 lamb.

(1) t, C.

(2) fro, C.

þat. god is merueyllous in his werkes. And natheles
 I tolde hem of als gret a merueyle to hem þat is a monges
 vs And þat was of the BERNAKES. For I tolde hem þat
 in oure contree weren trees þat baren a fruyt þat becomen 4
 briddes fleeynge. And þo þat fellen in ¹the water lyuen,
 And þei þat fallen on the erthe dyen anon; and þei ben
 right gode to mannes mete. And here of had þei als
 gret meruaylle þat summe of hem trowed it were an 8
 jupossible thing to be. In þat contree ben longe apples
 of gode sauour, Where of ben mo þan an .C. in a clustre
 t als manye in a noþer. And þei han grete longe leues
 t large of .ij. fote long or more And in þat contree t in 12
 oper contrees þere abouten growen many trees þat beren
 clowe gylofres And notemuges t grete notes of ynde t of
 CANELLE t of many oper spices. And þere ben vynes
 þat beren so grete grapes þat a strong man scholde haue 16
 ynow to done for to bere o clustre with aȝ the grapes.
 In þat same regioun ben the mountaynes of CASPYE þat
 men clepen VBER in the contree. Betwene þo mountaynes
 the Iewes of .x. lynages ben enclosed þat men clepen 20
 GOTH t MAGOTH And þei mowe not gon out on no syde.
 þere weren enclosed .xxij. kynges with hire peple, þat
 dwelleden betwene the mountaynes of SYCHYE. þere
 kyng ALISANDRE chacede hem betwene þo mountaynes 24
 And þere he thoughte for to enclose hem porgh werk
 of his men. But whan he saugh þat he myghte not don
 it ne bryng it to an ende, he preyed to god of nature þat
 he wolde performe þat þat he had begonne And aȝ were 28
 it so þat he was a payneme t not worthi to ben herd, ȝit
 god of his grace closed the mountaynes togydre, so þat
 þei dwellen þere aȝ faste ylokked t enclosed with high
 mountaynes alle aboute, saf only on o syde, And on þat 32
 syde is the see of CASPYE. Now may sum men asken :
 Sith þat the see is ⁽¹⁾ on þat o syde, Wherfore go þei not
 out on the see syde for to go where þat hem lyketh?
 But to this questioun I schal ²answere : þat see of CASPYE 36

The barnacle
goose.

[¹ fol. 112 b]

Other rare
plants,
apples,
spices and
vines.

Alexander
tried to
enclose the
ten tribes in
the Scythian
mountains.

The God of
nature
finished his
work.

Those Jews
cannot
escape by
water,
because
the Caspian
is a lake.

[² fol. 113 a]

(¹) is, repeated, C.

- goth out be londe vnder the mountaynes + renneth be the desert at o syde of the contree + after it streccheth vnto the endes of *PERSIE* And alþough it be clept a see, 4 it is no see ne it toucheth to non oþer see, But it is a lake, the grettest of the world. And þough þei wolden putten hem in to þat see, þei ne wysten neuer where þat þei scholde arryuen. And also þei conen no langage but 8 only hire owne þat noman knoweth but þei, And þefore mowe þei not gon out. And also ȝee schuþ vnderstonde þat the Iewes han no propre lond of hire owne for to dwellen jnne in aH the world, but only þat lond betwene 12 the mountaynes, And ȝit þei ȝelden tribute for þat lond to the queen of *AMAZOINE* the whiche þat maketh hem to ben kept in cloos fuH diligently þat þei schuþ not gon out on no syde but be the cost of hire lond, For hire lond 16 marcheth to þo mountaynes. And often it hath befallen þat ⁽¹⁾ summe of the Iewes han gon vp the mountaynes And aualed down to the valeyes, But gret nombre of folk ne may not do so For the mountaynes ben so hye + so 20 streght vp, þat þei moste abyde þere maugree hire myght, For þei mowe not gon out but be a litiH issue þat was made be strengthe of men; And it lasteth wel a .iiij. grete mylo. And after is þere ȝit a lond aH desert, where 24 men may fynde no water ne for dyggynge ne for non oþer þing, Wherefore men may not dwellen in þat place so is it fuH of dragounes, of *serpentes* + of oþer venymous bestes þat noman dar not passe but ȝif it be be strong 28 wynter. And þat streyt passage men clepen in þat contree *CLYRON*, And þat is the passage þat the queen of *AMAZOINE* maketh to ben kept. And þogh ¹ it happene sum of hem be fortune to gon out, þei conen no maner of 32 langage but *EBREW*, so þat þei can not speke to the peple. And ȝit natheles men seyn þei schuþ gon out in the tyme of *ANTECRIST* And þat þei schuþ maken gret slaughter of cristene men, And þefore aH the 36 Iewes þat dwellen in aH londes lernen aH weys to speken

Also because they know no foreign language.

They pay tribute to the queen of Amazonia.

A few have escaped.

But the road is impracticable for large numbers.

[fol. 113b]

In the time of Antichrist they shall escape and destroy Christians. ✓

(1) þat, repeated, O.

EBREW, in hope *pat* whan the *oper* Iewes schu^{ft} gon
out, *pat* *pei* may vnderstonden hire speche & to leden
hem in to cristendom for to destroye the cristene peple.
For the Iewes seyn *pat* *pei* knowen wel be hire pro- 4
phecyes *pat* *pei* of CASPYE schu^{ft} gon out & spreden
pogh out a^{ll} the world And *pat* the cristene men
schu^{ft} *ben* vnder hire subieccioun als longe as *pei* han
ben in subieccioun of hem. And *zif* *pat* *zee* wil wyte 8
how *pat* *pei* schu^{ft} fynden hire weye, after *pat* I haue
herd seye I scha^{ft} tel^l *zou*. In the tyme of ANTEORIST a
fox scha^{ft} make *pere* his trayne & mynen an hole where
kyng ALISANDRE leet make the *zates* And so longe he 12
scha^{ft} mynen & *percen* the erthe til *pat* he scha^{ft} passe
pogh towardes *pat* folk. And whan *pei* seen the fox
they schu^{ft} haue gret merueylle of him be cause *pat* *pei*
saugh neuer such a best, For of a^{ll} *opere* bestes *pei* han 16
enclosed amonges hem, saf only the Fox. And *panne*
pei schullen chacen him & pursuen him so streyte, ti^{ft} *pat*
he come to the same place *pat* he cam fro. And *panne*
pei schullen dyggen & mynen so strongly, ti^{ft} *pat* *pei* 20
fynden the *zates* *pat* kyng ALISANDRE leet make of grete
stones & passynge huge, wel symented & made stronge for
the maystrie. And *po* *zates* *pei* schu^{ft} breken & so gon
out be fyndynge of *pat* issue. Fro *pat* lond gon men 24
to^lward the lond of BACHARIE, where *ben* fu^{ll} yuele folk
& fu^{ll} crue^{ll}. In *pat* lond *ben* trees *pat* *beren* wolle as
pogh it were of scheep, where of men maken clothes &
a^{ll} *ping* *pat* may *ben* made of wolle: In *pat* contree 28
ben many YPOTAYNES *pat* dwellen somtyme in the water
& somtyme on the lond And *pei* *ben* half man & half hors
as I haue seyde before, And *pei* eten men whan *pei* may
take hem. And *pere* *ben* ryueres & watres *pat* *ben* fu^{ll} 32
byttere, pree sithes more *pan* is the water of the see. In
pat contree *ben* many GRIFFOUNES more plentee *pan* in
ony other contree Summen seyn *pat* *pei* han the body
vpward as an EGLE And benethe as a LYOUN And treuly 36
pei seyn soth *pat* *pei* *ben* of *pat* schapp. But o

A fox shall
burrow
through to
the ten
tribes,

and they
shall escape
by following
him under-
ground.

[1 fol. 114 a]

In Bactria
are cotton
trees.

Hippopota-
muses.

Griffins.

GRIFFOUN hath the body more gret & is more strong
 panne .viij. LYOUNS, of suche lyouns as ben o this half,
 And more gret & strongere þan an .C. Egles suche as
 4 we han amanges vs. For o GRIFFOUN þere wil bere
 fleynge to his nest a gret hors 3if he may fynde him at
 the poynt or .ij. oxen 3oked togidere as þei gon at the
 plowgh. For he hath his talouns so longe & so large
 8 & grete vpon his feet as þough þei weren hornes of grete
 oxen or of bugles or of ky3n, so þat men maken cuppes of
 hem to drynken of. And of hire ribbes and of the
 pennes of hire wenges men maken bowes fuþ stronge to
 12 schote with Arwes & quareH. From þens gon men be
 many iourneyes þorgh the lond of Prestre Iolin the grete
 Emperour of YNDE, And men clepen his roialme the yle
 of PENTEXOIRE.

One griffin
 will fly up
 carrying a
 horse or a
 yoke of
 oxen.

OF THE RYALL ESTATE OF PRESTRE IOHN
 & OF A RICHE MAN þAT MADE A MERVUEYLOUS
 CASTELL AND CLEPED IT PARADYS & OF HIS
 SOTYLTEE.

Ch. XXXI.

[1 fol. 114]

16 **T**HIS Emperour Prestre Iolin holt fuþ gret lond And
 hath many fuþ noble cytees & gode townes in
 his Royalme and many grete dyuerse yles & large. For
 aH the contree of ynde is deuysed in yles for the grete
 20 flodes þat comen from PARADYS þat departen aH the lond
 in many parties. And also in the see he hath fuþ manye
 yles. And the beste cytee in the yle of PENTEXOIRE is
 NYSE þat is a fuþ ryah cytee & a noble and fuþ riche
 24 This Prestre Iolin hath vnder him many kynges & many
 yles & many dyuerse folk of dyuerse condiciouns And this
 lond is fuþ gode & ryche, but not so riche as is the lond
 of the grete CHANE. For the marchauntes comen not
 28 thider so comounly for to bye marchandises as þei don in
 the lond of the gret CHANE, for it is to fer to trauaylle to.
 And on þat other partie, in the yle of CATHAY men
 fynden aH maner thing þat is nede to man clothes of

Prestre
 John's
 Empire.

Sailors fear
the
Adamant
rocks, which
attract all
ships with
iron in
them.

Vegetation
grows out of
the wrecks.

[¹ fol. 115 a]

Hormuz.

Popinjays.

The usual
food.

gold of silk of spycerye & aH maner auere de poys, And
þerfore, aH be it þat men han gretter chep in the yle of
Prestre Iohn, natheless men dreden the longe weye & the
grete periles in the see in þo partyes. For in many 4
places of the see ben grete roches of stones of the
ADAMANT, þat of his propre nature draweth IREN to him,
And þerfore þere passen no schippes þat han ouþer bondes
or nayles of IREN within hem, And 3if þer do anon the 8
roches of the ADAMANTES drawen hem to hem, þat neuer
þei may go þens. I myself haue seen o ferrom in þat see
as þough it hadde ben a gret yle fuH of trees & buscayHe
fuH of thornes & breres gret plentee, And the schipmen 12
tolde vs þat aH þat was of schippes þat weren drawn
thider be the ADAMAUNTES for the IREN ¹ þat was in hem.
And of the roteness & oper thing þat was within the
schippes grown such buscaylle & thornes & breres & grone 16
grass & such maner of thing, And of the mastes & the
seyH 3erdes it semed a grete wode or a groue. And suche
roches ben in many places þere abouten And þerfore dur
not the marchantes passen þere but 3if þei knowen wel 20
the passages or eH þat þei han gode lodesmen. And also
þei dreden the longe weye & þerfore thei gon to CATHAY
for it is more nygh. And 3it is it not so nygh but þat
men moste ben trauayllynge be see & lond .xj. monethes 24
or .xij. from GENE or from VENYSE or he come to CATHAY.
And 3it is the lond of Prestre Iohn more ferr be many
dredfuH iourneyes And the marchantes passen be the
kyngdom of PERSIE & gon to a cytee þat is clept HERMES 28
for HERMES the PHILOSOPHE founded it, And after þat
þei passen an arm of the see & panne þei gon to another
cytee þat is clept GOLBACH & þere þei fynden marchandises &
of POPENGAYES as gret plentee as men fynden here of gees. 32
And 3if þei wil passen ferthere þei may gon sykerly jnow.
In þat contree is but lytyH whete or barley & þerfore þei
eten Ry3s & hony & mylk & chese & frute. This
Emperour Prestre Iohn taketh aHweys to his wif the 36
doughter of the grete CHANE And the grete CHANE also

- in the same wise the doughter of Prestre Iohn, For þeise
 .ij. ben the gretteſt lordes vnder the firmament. In the
 lond of Prestre Iohn ben many dyuerſe thinges & manye
 4 precious ſtones ſo grete & ſo large þat men maken of hem
 velleſſe. As plateres, diſſclies & cuppes & many oper
 merueyles ben þere þat it were to combrous ¹ and to long
 to putten it in ſcripture of bokes. But of the principaſt
 8 yles & of his eſtate and of his lawe I ſchaſt telle þou
 ſom partye. This Emperour Prestre Iohn is criſtene
 And a gret partie of his contree alſo, But ȝit þei haue not
 aſt the Articles of oure feyth as wee haue. þei beleuen
 12 wel in the fader, in the ſone and in the holy goſt And þei
 ben full deuoute & right trewe on to a nother And þei
 ſette not be no barettes ne by cawteles ne of no diſceytes.
 And he hath vnder him .lxxij. prouynces And in euery
 16 prouynce is a kyng And þeiſe kynges han kynges vnder
 hem, & alle ben tributaries to Prestre Iohn. And he
 hath in his lordſchipes many grete merueyles, For in
 his contree is the ſee þat men clepen the GRAUELY SEE
 20 þat is aſt graueſt and ſond withouten any drope of water.
 And it ebbeth & floweth in grete wawes as oper ſees don.
 And it is neuer ſtille ne in þeſe in no maner ceſoun And
 no man may paſſe þat ſee be navye ne be no maner
 24 of craft & þefore may no man knowe what lond is
 beyond þat ſee. And aſt be it þat ⁽¹⁾ it haue no water
 ȝit men fynden þere in & on the bankes full gode fiſſch
 of othier maner of kynde & ſchapp þanne men fynden in
 28 any othier ſee & þei ben of right goode taſt & delicious
 to mannes mete. And a .iiij. iourneys long fro þat
 ſee ben grete mountaynes out of the whiche goth out
 a gret flood þat cometh out of PARADYS & it is full
 32 of precious ſtones withouten any drope of water
 & it renneth þorgh the deſert on þat o ſyde, ſo þat it
 maketh the ſee grauely And it bereth into þat ſee & þere
 it endeth. And þat flomme renneth alſo .iiij. dayes in the
 36 woke & bryngeth with him grete ſtones & the roches ² alſo

Veſſels
made of
precious
ſtones.
[¹ fol. 115 b]

Preſter
John's
religion.

His
government.

The Gravelly
Sea.

Its fiſh.

The river of
precious
ſtones.

It flows
three days
in the week.
[² fol. 116 a]

(¹) þat, repeated, C.

perewith and *pat* gret plente, And anon as *pei* ben entred
in to the grauely see *pei* ben seyn nomore, but lost for
eueremore. And in þo .iij. dayes *pat* that ryuere renneth
noman dar entren in to it, But in the oþer dayes men dar 4
entren wel ynow. Also bezonde *pat* flomme, more
vpward to the desertes is a gret pleyn all grauelly betwene
the mountaynes. And in *pat* playn euery day at the sonne
risinge begynnen to growe smale trees & *pei* growen til 8
mydday berynge frute. But noman dar taken of *pat*
frute for it is a thing of *FAYRYE*. And after *MIDDAY* *pei*
discrecen & entren aȝen in to the erthe, so *pat* at the
goyng down of the sonne *pei* apperen no more & so *pei* 12
don euery day & *pat* is a gret mervaylle. In *pat* desert
ben many wylde men *pat* ben hidouse to loken on for *pei*
ben horned And *pei* speken nought but *pei* gronten as
pygges. And *pere* is also gret plente[e]⁽¹⁾ of wylde houndes, 16
And *pere* ben manye *POPEGAYES* *pat* *pei* clepen *PSITAKES*
in hire langage And *pei* speken of hire propre nature &
saluen men *pat* gon þorgh the desertes & speken to hem
als appertely as pough it were a man. And *pei* *pat* speken 20
wel han a large tonge & han .v. toos vpon a fote. And
pere ben also of oþer manere, *pat* han but .iij. toos vpon a
fote And *pei* speken not or but litiþ for *pei* cone not but
cryen. This Emperour Prestre Iohn whan he goth into 24
bataylle aȝenst ony oþer lord, he hath no baneres born
before him But he hath .iij. crosses of gold fyn grete &
hye, full of precious stones. And euery of þo cross ben
sett in a chariot full richely arrayed. And for to kepen 28
euery cros ben ordeyned .x. Miþ. ¹men of armes & mo þan
an .C.M¹. men on fote in mauer as men wolde kepe a
stondard in oure contrees Whan *pat* wee ben in lond of
werre. And this nombre of folk is withouten the pryncy- 32
paþ hoost & withouten wenges ordeynd for the bataylle.
And whan he hath no werre, but rideth with a pryuy
meynee panne he hath bore before him but o cros of
tree withouten peynture & withouten gold or siluer or 36

The
ephemeral
trees.

Grunting,
horned men.

Speaking
parrots.

Crosses are
carried
before
Prester John
instead of
banners.

[1 fol. 116b]

In peace
time, one
plain
wooden
cross
precedes
him

(1) plenteo, C.

precious stones in remembrance *pat* Ihesu crist suffred
 deth vpon a cros of tree. And he hath born before him
 also a plater of gold fuH of erthe in tokene *pat* his nobless
 4 t his myght t his flessch schaff turnen to erthe. And he
 hath born before him also a vesseH of siluer fuH of noble
 jewelles of gold fuH riche t of precious stones in tokene
 of his lordschipe t of his nobless t of his myght. He
 8 duelleth comounly in the cytee of SUSE t pere is his
 principaH palays *pat* is so riche t so noble *pat* noman wil
 trowe it by estimacioun but he had seen it. And abouen
 the chief tour of the palays ben .ij. rounde pomeles of
 12 gold And in euerych of hem ben .ij. charboncles grete t
 large *pat* schynen fuH brighte vpon the nyght And the
 principaH zates of his palays ben of a precious ston *pat*
 men clepen SARDOYNE And the bordure t the barres ben
 16 of IUORYE And the wyndowes of the halles t chambres
 ben of CRISTAEL And the tables whereon men eten somme
 ben of EMERAUDES, summe of AMATYST t summe of GOLD
 fuH of precious stones And the pileres *pat* beren vp the
 20 tables ben of the same precious stones And the degrees to
 gon vp to his throne where he sitteth at pe mete on is of
 ONICHE, Anoper is of CRISTAEL t anoper of IASPRE grene,
 Anoper of amatyst, Anoper of SARDYNE, Anoper of
 24 CORNELINE. And the .vij. *pat* he setteth onne his feet
 is of ¹CRISOLYTE. And aH peise degrees ben bordured
 with fyn gold with the tothere precyous stones sett with
 grete perles oryent. And the sydes of the sege of his
 28 throne ben of EMERAUDES t bordured with gold fuH
 nobely And dubbed with oper precious stones and grete
 perles. And aH the pileres in his chambre ben of fyne
 gold with precious stones t with manye CHARBONCLES *pat*
 32 zeuen gret lyght vpon the nyght to aH peple. And aH be it
pat the CHARBONCLE zeue lyght right ynow, natheles at alle
 tymes brenneth a vesseH of CRISTAEL fuH of BAWME for
 to zeuen gode smeH t odour to the Emperour t to voyden
 36 away aH wykkede eyres t corrupeiouns. And the forme
 of his bedd is of fyne sapphires bended with gold for to

Two vessels,
 one full of
 earth, the
 other of
 jewels,
 carried
 before him.

Gorgeous-
 ness of his
 palace in
 Susa.

The steps to
 the throne.

[1 fol. 117 a]

The throne.

His chamber
 lighted with
 carbuncles,
 and scented
 with balm.

His bed.

Nyse, his
other
capital.

His
household.

Kings and
earls serve
him.

[1 fol. 117 b]

The Lords
spiritual.

The officers
of the court.

Melazgerd.

The Old
Man of the
Mountain.

make him slepen wel & to refreynen him*from lechrye.
For he wil not lyze with his wyfes but .iiij. sithes in the
3eer after the .iiij. cesouns, And þat is only for to engendre
children. He hath also a full fayr palays & a noble at 4
the cytee of NYSE where þat he duelleth whan him best
lyketh. But the Ayr is not so attempree as it is at the
cytee of SUSE. And 3ee schuff vnderstonde þat in all his
contree ne in the contrees pere all aboute men eten noght 8
but ones in the day, but 3if þat men maken hem in the
court of the grete CHANE. And so þei eten euery day in
his court mo þanne .xxx. ^{ti} ^{mi} persones, withouten goeres
& comeres. But the .xxx. ^t .m.⁺ persones of his contree ne 12
of the contree of the grete CHANE ne spenden nought so
moche gode as don .xij. .M.¹ of oure contree. This Emperour
Prestre Iohn hath eueremore .vij. kynges with him to
seruen him And þei departen hire seruice be certeyn 16
monethes And with þeise kynges seruen all weys .lxxij.
Dukes And .ccc. & .lx. Erles. And all the dayes of the 3eer
pere eten ¹ in his houshold & in his Court .xij. Erche-
bysshoppes & .xx. Bisshoppes. And the Patriark of seynt 20
Thomas is pere as is the POPE here And the Erchebis-
shoppes & the Bisshoppes & the abbottes in þat^{re} contree
ben alle kynges. And euerych of þeise grete lordes
knownen vel ynow the Attendance of hire seruyce. The 24
on is mayster of his houshold, Anoper is his chambirleyn,
Anoper serueth him of a dyssch, Anoper of the cuppe,
Anoper is Styward, Anoper is Mareschall, Anoper is
Prynce of his Armes; And þus is he full nobely & 28
ryally serued. And his lond dureth in verry brede .iiij.
monethes iorneyes And in lengthe out of mesure, þat is
to seyne All the yles vnder erthe þat wee supposen to ben
vnder vs. Besyde the yle of PENTEXOIRE þat is the lond 32
of Prestre Iohn is a gret yle long & brode þat men clepen
MILSTORAK & it is in the lordschipe of Prestre Iohn. In
þat yle is gret plentee of godes. þere was dwellynge
somytyme a riche man & it is not longe sith & men clept 36
him CATHOLONABES & he was full of cauteles & of sotyh

disceytes. And he hadde a full fair castle & a strong in
a mountayne, so strong & so noble that noman coude
devise a fairere ne a strengere. And he had let muren all
4 the mountayne aboute with a strong wall & a fair And
withinne þo walles he had the fairest gardyn that any man
myght beholde & þerein were trees berynge all maner of
frutes that any man coude deuise. And þerein were
8 also all maner vertuous herbes of gode smell and
all oþer herbes also that beren faire floures. And he
had also in that gardyn many faire welles, And beside
þo welles he had lete make faire halles & ¹ faire
12 chambres depeynted all with gold & azure. And þere
weren in that place many a dyuerse thinges And manye
dyuerse storyes. And of bestes & of bryddes that songen
full delectably & meveden be craft, that it semede that þei
16 weren quyke. And he had also in his gardyn all maner
of foules & of bestes that any man myght thenke on for
to haue pley or desport to beholde hem. And he had
also in that place the faireste damyseles that myght ben
20 founde vnder the age of .xv. ȝeer And the faireste ȝonge
striplynges that men myght gete of that same age; And
all þei weren clothed in clothes of gold full richely And
he seyde that þo weren aungeles. And he had also let
24 make .iiij. welles faire & noble & all envyround with ston
of jaspre, of cristall, dyapred with gold & sett with
precious stones & grete orient perles. And he had made
a conduit vnder erthe so that the .iiij. welles at his list on
28 scholde renne mylk, An oþer wyn & an oþer hony; And
that place he clept paradys. And whan that any gode
knyght that was hardy & noble cam to see this rialtee,
he wolde lede him in to his paradys & schewen him þeise
32 wonderfull thinges to his desport & the merueyllous &
delicious song of dyuerse briddes & the faire damyseles
& the faire welles of mylk of wyn & of hony plenteuous
rennyng. And he wolde let make dyuerse instrumentes
36 of Musik to sownen in an high tour so merrily that it was
ioye for to here & noman scholde see the craft þere of.

His garden
of delights.

[1 fol. 118 a]

His live
hours.

The conduit
running
with milk,
wine and
honey.

Bold young
men were
brought in.

He told
them this
was
paradise,

and intoxi-
cated them
with
hashish.
[1 fol. 118b]

He thus
persuaded
them to die
for him.

They became
assassins.

The Old
Man's castle
and garden
lately
destroyed.

And þo he seyde weren aungeles of god & þat place was
paradys þat god had behight to his frendes seyenge : DABO
VOBIS TERRAM FLUENTEM LACTE & MELLE. And þanne
wolde he maken hem to drynken of a certeyn drynk 4
whereof anon þei scholden ¹ be drunken And þanne wolde
hem thinken gretter delyt þan þei hadden before. And
þan wolde he seye to hem þat ȝif they wolde dyen for
him & for his loue þat after hire deth þei scholde come 8
to his paradys & þei scholden ben of the age of þo
damyselles & þei scholde pleyen with hem & ȝit ben
maydenes. And after þat ȝit scholde he putten hem in
a fayrere paradys, where þat þei scholde see god of 12
nature visibely in his magestee and in his blisse. And
þan wolde he schewe hem his entent And seye hem þat ȝif
þei wolde go sle such a lord or such a man þat was his
enemye or contrarious to his list, þat þei scholde not 16
drede to don it & for to be slayn þerfore hem self, for
after hire deth he wolde putten hem in to anoþer paradys,
þat was an .C. fold fairere þan ony of the tothere & pere
scholde þei dwellen with the most fairest damyselles þat 20
myghte be & pley with hem eueremore. And þus wenten
many dyuerse lusty Bacheleres for to slo grete lordes
in dyuerse contrees þat weren his enemyes & made
hemsolf to ben slayn in hope to haue þat paradys. And 24
þus often tyme he was revenged of his enemyes be his
sotyH disceytes & false cawteles. And whan the worthi
men of the contree hadden perceyued this sotyH falshod
of this GATHOLONABES, þei assembled hem with force & 28
assayleden his casteH & slown him & destroyeden aH
the faire places & aH the nobletees of þat paradys. The
place of the welles & of the walles & of many oþer thinges
ben ȝit apertly sene, but the ricchesse is voyded clene ; 32
And it is not longes gon sith þat place was destroyed.

OF THE DEUELES HEDE IN THE VALEYE Ch. XXXII.
 PERILOUS, AND OF THE CUSTOMS OF FOLK
 IN DYUERSE YLES þAT BEN ABOUTEN IN
 THE LORDSCHIPE OF PRESTRE IOHN.

BESYDE þat yle of Mistorak vpon the left syde
 nygh to the ryuere of PHISON is a merueylous
 thing. þere is ¹a vale betwene the mountaynes þat The Vale
Perilous.
[1 fol. 119 a]
 4 dureth nygh a .iiij. myle And summen clepen it the
 vale enchaunted, Somme clepen it the vale of deueles
 t somme clepen it þe vale perilous. In þat vale heren
 men often tyme grete tempestes and thondres t grete
 8 murmures t noyses aH dayes t nyghtes And gret noyse
 as it were sown of tabours and of nakeres t of trompes,
 as þough it were of a gret feste. This vale is aH fuH
 of deueles t hath ben aHweys. And men seyn þere þat
 12 it is on of the entrees of helle. In þat vale is gret
 plentee of gold t syluer, Wherefore many mysbeleuyng
 men t manye cristene men also gon in oftentye for to
 haue of the thresoure þat þere is, But fewe comen azen
 16 t namely of the mysbeleuyng men, ne of the cristene
 men nouþer, for anon þei ben strangled of deueles. And
 in mydd place of þat vale vnder a roche is an hed t
 the visage of a deuyl bodyliche, fuH horrible t dredfuH
 20 to se. And it scheweth not, but the hed to the schuldres,
 But þere is noman in the world so hardy, cristene man
 ne other, but þat he wolde ben adrad for to beholde it
 t þat it wolde semen him to dye for drede, so is it
 24 hidouse for to beholde. For he beholdeth euery man so
 scharlyp with dredfuH eyen þat ben eueremore mevyng
 t sparklyng as fuyre t chaungeth t stereth so often
 in dyuerse manere with so horrible contenance, þat noman
 28 dar not neighen towards him. And fro him cometh out
 smoke t stynkande fuyr t so moche abhomynacioun, þat
 vnethe noman may þere endure. But the gode cristene
 men þat ben stable in the feyth entren weH withouten
 32 perile, For þei wil first schryuen hem t marken hem The Devil's
Head.

Good Chris-
tians safe
from danger.

with the tokene of the holy cros, so þat the fendes ne
 [1 fol. 119 b] han ¹ no power ouer hem. But aȝ be it þat þei ben
 withouten perile ȝit natheles ne ben þei not withouten
 drede whan þat þei seen the deuēles visibely and bodyly 4
 aȝ aboute hem, þat maken fuȝ many dyuerse assautes
 t manaces in eyr t in erȝe t agasten hem with strokes
 of thonder blastes and of tempestes, and the moste drede
 is, þat god wole taken vengeance þanne of þat þat men 8
 han mysdon aȝen his wille. And ȝee schuȝ vndirstonde
 þat whan my felowes and I weren in þat vale wee weren
 in gret thought wheȝer þat we dursten putten oure bodyes
 in aventure to gon in or non, in the protectioun of god. 12
 And somme of oure felowes accordeden to entre t somme
 noght. So þere weren with vs .ij. worthi men Frere
 Menoures, þat weren of lombardye þat seyden þat ȝif
 ony man wolde entren, þei wolde gon in with vs. And 16
 whan þei hadden seyde so vpon the gracyous trust of
 god t of hem wee leet synge masse t made euery man
 to ben schryuen t houseld. And þanne wee entreden
 .xiiij. persones, But at oure goynge out wee weren but 20
 .ix. And so wee wisten neuere wheȝer þat oure felowes
 weren lost or eȝ turned aȝen for drede, But wee ne saugh
 hem neuer after; And þo weren .ij. men of GRECE t
 .iiij. of SPAYNE. And oure oȝer felowes þat wolden not 24
 gon in with vs þei wenten by another coste to ben before
 vs t so þei were. And þus wee passeden þat perilouse
 vale t founden þerjanne gold t syluer t precious stones
 t riche jewelles gret plentee, botȝe here t þere as vs 28
 semed. But wheȝer þat it was as vs semede, I wot nere
 for I touched none, be cause þat the deuēles ben so subtyle
 to make a thing to seme otherwise þan it is for to disceyue
 mankynde t þerfore I towched none And also because 32
 [2 fol. 120 a] þat I wolde not ben put out of my ² deuocioun, for I was
 more deuout þanne þan euere I was before or after, And
 aȝ for the drede of fendes þat I saugh in dyuerse figures
 And also for the gret multytude of dede bodyes þat I 36
 saugh þere liggyng be the weye be aȝ the vale as

Some of my
party agreed
to enter.

Two friars
promised to
join us.

✓ Fourteen
went in,
nine came
back.

✓ We found
much
treasure
there, but I
touched
none of it.

Many dead
bodies lay
by the way.

- pougħ þere had ben a bataylle betwene .ij. kynges
 ⁊ the mygħtyst of the contree, ⁊ þat the gretter partye
 had ben discomfyted ⁊ slayn. And I trowe þat vnethe
 4 scholde ony contree haue so moche peple *within* him as
 lay slayn in þat vale, as vs thoughte, the whiche was an
 hidouse sight to seen. And I merueylled moche þat þere
 weren so manye ⁊ the bodyes aħ hole *withouten* rotynge,
 8 But I trowe þat fendes made hem semen to ben so hole
withouten rotynge. But þat mygħte not ben to myn
 avys þat so manye scholde haue entred so newely ne so
 manye newely slayn *withouten* styntyng ⁊ rotyng.
 12 And manye of hem weren in habite of cristene men, But
 I trowe wel þat it weren of suche þat wenten in for
 couetyse of the thresoure þat was þere ⁊ hadden ouer-
 moche feblenesse in the feith, so þat hire hertes ne mygħte
 16 not endure in the beleve for drede; And þerfore weren
 wee the more deuout a gret del. And ȝit wee weren cast
 doun ⁊ beten down many tymes to the hard erthe be
 wyndes and thondres ⁊ tempestes, But eueremore god of
 20 his grace halp vs, And so wee passed þat perilous vale
withouten perile ⁊ *withouten* encombrance, thanked be aħ
 mygħty godd. After this bezonde þat vale is a gret yle
 Where the folk ben grete GEAUNTES of .xxviiij. fote longe
 24 or of .xxx. fote long And þei han no clothinge but of
 skynnes of bestes þat þei hangen vpon hem And þei
 eten no breed, But aħ raw flesch ⁊ þei drynken mylk of
 bestes, for þei han plentee of aħ bestaylle; And þei haue
 28 none houses to lyen ¹jñne. And þei eten more gladly
 mannes flesch þanne ony oper flesch. In to þat yle dar
 noman gladly entren, And ȝif þei seen a schipp ⁊ men
 þerejñne, Anon þei entren in to the see for to take hem.
 32 And men seyden vs þat in an yle bezonde þat weren
 GEANTES of grettere stature, summe of .xl. fote or of .l.
 fote long And as sommemen seyn, summe of .l. cubytes
 long. But I sagħ none of þo, for I hadde no lust to go
 36 to þo parties, because þat noman cometh nouper into þat
 yle ne into þat oper, but ȝif he be deuoured anon. And

There was
no sign of
decay.

Many wore
Christian
dress.

We were
knocked
down, but
not hurt.

Giants.

[¹ fol. 120 b]

They devour
travellers.

among þo geauntes ben scheep als grete as oxen here t þei
 beren gret wolle t rough; Of þo scheep I haue seyn many
 tymes. And men han seen many tymes þo GEAUNTES
 taken men in the see out of hire schippes t broughte 4
 hem to londe .ij. in on hond t .ij. in anoper, etynge hem
 goynge aH raw t aH quyk. Anoper yle is pere toward
 the north in the see OCCEAN, where þat ben fuH cruele t
 ful euele wommen of nature t þei han precious stoues in 8
 hire eyen. And þei ben of þat kynde, þat 3if þei beholden
 ony man with wratthe þei slen him anon with the be-
 holdynge, as doth the BASILISK. Anoper yle is pere fuH
 fair t gode t gret t fuH of peple Where the custom is 12
 such, þat the firste nyght þat þei ben maryed þei maken
 anoper man to lye be hire wifes for to haue hire mayden-
 hode, t þefore þei taken gret huyre t gret thank. And
 þer ben certeyn men in euery town þat seruen of non 16
 othier thing And þei clepen hem CADEBERIZ, þat is to
 seyne: the foles of wanhope. For þei of the contree
 holden it so gret a thing t so perilous for to haue the
 maydenhode of a womman, þat hem semeth þat þei pat 20
 hauen first¹ the maydenhode putteth him in auenture of
 his lif. And 3if the husbonde fynde his wif mayden that
 oper next nyght after þat sche scholde haue ben leyn by
 of the man þat is assigned þefore, þeraunter for dron- 24
 keness or for sum other cause, the husbonde schaff pleyne
 vpon him þat he hath not don his deueer in such crueH
 wise as pough the officere wolde haue slayn him. But
 after the firste nyght þat þei ben leyn by þei kepen hem 28
 so streytely þat þei ben not so hardy to speke with no
 man. And I asked hem the cause whi þat þei helden
 such custom t þei seyden me þat of olde tyme men hadden
 ben dede for deflourynge of maydenes þat hadden serpent 32
 in hire bodyes þat stongen men vpon hire zerdes, þat
 þei dyeden anon. And þefore þei helden þat custom to
 make oper men ordeynd þefore, to lye be hire wyfes for
 drede of deth t to assaye the passage be another [rather] (1) 36

Women that
kill with a
look.

The fools of
despair.

[¹ fol. 121 a]

(1) rather, missing in C.

- pan for to putte hem in pat aventure. After pat is
 anoper yle where pat wommen maken gret sorwe whan
 hire children ben yborn And whan þei dyen þei maken
 4 gret feste t gret ioye t reueff t þanne þei casten hem into
 a gret fuyr brennyng. And þo pat louen wel hire hus-
 bondes, ȝif hire husbondes ben dede, þei casten hem also
 in the fuyr with hire children t brennen hem. And þei
 8 seyn pat the fuyr schaff clensen hem of all filthies t of all
 vices And þei schuff gon pured t clene into anoper world
 to hire husbondes, t þei schuff leden hire children with
 hem. And the cause whi þat þei wepen whan hire chil-
 12 dren ben born is þis: for whan þei comen into this world,
 þei comen to ¹labour, sorwe and heuyness. And whi þei
 maken ioye and gladnesse at hire dyenge is because pat
 as þei seyn þanne þei gon to paradys, where the ryueres
 16 rennen mylk t hony, where þat men seen hem in ioye t in
 habundance of godes, withouten sorwe t labour. In pat
 yle men maken hire kyng eueremore be electioun And
 þey ne chesen him nought for no noblesse ne for no
 20 ricchess, but such on as is of gode maneres t of gode
 condiciouns, t þerewithafl rightfufl; And also pat he be
 of gret Age t pat he haue no children. In þat yle men
 ben fufl rightfufl and þei don rightfufl Iuggementes in
 24 euery cause, bothe of riche t pore, smale and grete, after
 the quantytee of the trespass þat is mysdon. And the kyng
 may nought deme noman to deth withouten assent of his
 barouns t operwyse men of conseiþ t pat all the court
 28 acorde þerto. And ȝif the kyng himself do ony homy-
 cydie or ony cryme, as to sle a man or ony such cas,
 he schaff dye þefore, but he schaff not be slayn as
 another man, But men schuff defende in peyne of deth
 32 þat noman be so hardy to make him companye, ne to
 speke with hym, ne þat noman ȝeue him ne selle him ne
 serue him noutþier of mete ne of drynk; And so schaff
 he dye in myschef. þei spare noman þat hath trespassed
 36 nouper for loue ne for fauour ne for ricchess ne for
 nobless, but þat he schaff haue after þat he hath don.

Birth causes
mourning,
death raises
joy.

Suttee: fire
purities.

This world
is full of
sorrows.

[1 fol. 121 b]

Kings are
elected.

Old and
childless
men only
become
kings.

Criminal
kings
boyecotted.

Bezonde þat yle is another yle where is gret multytude of
 folk ⁊ þei wole not for noþing eten flesch of hares ne of
 hennes ne of gees; And ȝit þei bryngen forth ynowe for
 to seen hem ⁊ to beholden hem only. But þei eten 4
 flessch of aȝ oper bestes ⁊ drynken mylk. In þat contree
 þei ¹taken hire doughitres ⁊ hire sustres to here wyfes ⁊
 hire opere kynneswommen, And ȝif þere ben .x. men or
 .xij. men or mo dwellynge in an hows, the wif of euerych 8
 of hem schal ben comoun to hem alle þat duellen in þat
 hows, So þat euery man may ligen with whom he wole
 of hem on o nyght ⁊ with another Another nyght. And
 ȝif sche haue ony child sche may ȝeue it to what man 12
 þat sche list þat hath companyed with hire, so þat noman
 knoweth þere Wheþer the child be his or anoþeres. And ȝif
 ony man seye to hem þat þei norisschen oper mennes
 children, þei answeren þat so don oper men hires. In 16
 þat contree ⁊ be aȝ ynde ben gret plentee of COKODRILLES,
 þat is a maner of a long serpent as I haue seyð before.
 And in the nyght þei dwellen in the water ⁊ on the day
 vpon the lond in roches ⁊ in CAUES. And þei ete no 20
 mete in aȝ the wynter, but þei lyȝn as in a drem, as
 don the serpentis. Þeise serpentis slen men ⁊ þei eten
 hem wepynge. And whan þei eten þei meuen the ouer-
 jowe ⁊ nought the æthier iowe ⁊ þei haue no tonge. In 24
 þat contree ⁊ in many opere bezonde þat, ⁊ also in manye
 on this half, men putten in werke the sede of cotoun
 And þei sowen it euery ȝeer ⁊ þan groweth it in smale
 trees þat beren cotoun. And so don men euery ȝere, so 28
 þat þere is plentee of cotoun at aȝ tymes. Item in this
 yle ⁊ in many opere þere is a maner of wode hard ⁊
 strong, Whoso couereth the coles of þat wode vnder the
 assches þereoffe, the coles wil duellen ⁊ abyden aȝ quyk 32
 a ȝere or more. And þat tre hath many leues as the
 GYNYPRE hath. ⁊ þere ben also many trees þat of nature
 þei wole neuer brenne ne rote in no manere. And þere
 ben note trees þat beren notes als grete as a mannes hed. 36
 þere also be many bestes þat ben clept ORAFLES, In

Hares and
poultry
kept as pets,
not to be
eaten.

[1 fol. 122a]

Community
of wives.

Children are
fathered on
anybody.

Crocodiles.

How cotton
grows.

Wood that
burns a
year; incom-
bustible and
hard woods.

The giraffe.

- ARABYE *pei ben* clept GERFAUNTZ, ¹ *pat* is a best pomelee or spotted, *pat* [is] ⁽¹⁾ but a lityH more high ^{ti} *pan* is a stede, But he hath the necke a .xx. cubytes long, And his croupe t
 4 his tayl is as of an hert And he may loken ouer a gret high hous. And *pere ben* also in *pat* contree manye
 CAMLES, *pat* is a lytiH best as a GOOT *pat* is wylde t he lyueth be the eyr and eteth nought ne drynketh nought
 8 at no tyme. And he chaungeth his colour oftentyme, For men seen him often sithes now in o colour t now in anoper colour, And he may chaunge him in to aH maner coloures *pat* him list, saf only in to red t white.
 12 *pere ben* also in *pat* contree passynge grete *serpentes*, Summe of .vj. fote long t *pei ben* of dyuerse coloures as rayed rede, grene t zalowe, blewe t blake t aH spekelede. t *pere ben* opere *pat* han crestes vpon hire hedes t *pei gon*
 16 [vpon] ⁽²⁾ hire feet vpright And *pei ben* wel a .iiij. fadme gret or more. And *pei duellen* aHwey in roches or in mountaynes ⁽³⁾ And *pei han* aHwey the throte open, of whens *pei droppen* venym aHweys. And *pere ben* also
 20 wylde swyn of many coloures als grete as *ben oxen* in oure contree t *pei ben* aH spotted as *ben zonge fownes*. And *pere ben* also VRCHOUNES als grete as wylde swyn here, Wee clepen hem PORCZ DE SPYNE. And *pere ben*
 24 lyouns aH white gret t myghty. And *pere ben* also of oper bestes als grete t more gretter *pan* is a destrere, And men clepen hem LOERANCZ And summen clepen hem ODENTHOS And *pei han* a blak hed t .iiij. longe hornes
 28 trenchant in the front sharpe as a swerd t the body is selendre; And he is a fuH felonous best And he claceth t sleeth the ² OLIFANT. *pere ben* also manye opere bestes fuH wykked t crueH *pat* ben not mocheles more *pan* a
 32 bere And *pei han* the hede lych a BORE t *pei han* .vj. feet And on euery foote .ij. large clawes trenchant And the body is lych a BERE, t the tayl as a lyoun. And *pere ben* also myse als grete as houndes t zalowe myse
 36 als grete as RABENES. And *pere ben* GEES aH rede pra

The
chameleon.Many-
coloured
snakes.Boars,
hedgehogs,
lions.Odonto-
tyrannus.

[2 fol. 123 a]

Nameless
monsters.⁽¹⁾ is, missing, C.⁽²⁾ vpo, C.⁽³⁾ mount taynes, C.

sithes more gret þan oure here t þei han the hed, the
 necke t the brest aH blak. And many oþer dyuerse
 bestes ben in þo contrees t eHwhere pere abouten t
 manye dyuerse briddes also, of the whiche it were to longe 4
 for to tel þou t þerfore I passe ouer at this tyme.

Ch. XXXIII. OF THE GODENESS OF THE FOLK OF THE
 YLE OF BRAGMAN; OF KYNG ALISANDRE,
 AND, WHEREFORE THE EMPEROUR OF YNDE
 IS CLEPT PRESTRE IOHN.

The isle of
 Brahmans.

Their
 virtues.

They obey
 the ten
 command-
 ments.

[1 fol. 123 b]

Their
 climate is as
 good as they
 are.

AND bezonde þat yle is anoþer yle gret t gode and
 plentifulous where þat ben gode folk t trewe and 8
 of gode lyuyng after hire beleve and of gode feyth. And aH be it þat þei ben not cristned ne haue no perfyth
 lawe, 3it natheles of kyndely lawe þei ben fuH of aH
 vertue t þei eschewen aH vices t aH malices t aH synnes.
 For þei ben not proude ne coueytous ne enuyous ne 12
 wrathfuH ne glotouns ne leccherous Ne þei don to no
 man oþer wise þan þei wolde þat oþer men diden to hem.
 And in this poynt þei fuHfillen the .x. commandementes
 of god, And 3if no charge of aveer ne of ricchess And þei 16
 lye not ne þei swere not for non occasioun, but þei seyn
 symply 3e and nay, For þei seyn he þat swereth wil
 disceyue his neyghbore; And þerfore aH þat þei don þei
 don it withouten oth. And men clepen þat yle the yle 20
 of BRAGMAN, And somme men clepen it the lond of feyth.
 And þorgh þat lond renneth a gret ryuere þat is clept
 THEBE. And in generall aH the men of þo yles t of aH
 the marches pereabouten ben more trewe þan in ony 24
 othere contrees pereabouten t more rightfuH þan opere
 in aH thinges. In þat yle is no thef ne mordrer ne
 comoun womman ne pore beggere ne neuere was man
 slayn in þat contree. And þei ben so chast t leden so 28
 gode lif as þat þei weren religious men, And þei fasten
 aH dayes. And because þei ben so trewe t so rightfuH
 t so fuH of aH gode condicions þei weren neuere greued

- with tempestes ne with thonder ne with leyt ne with*
hayl ne with pestylence ne with werre ne with hunger
ne [with] ⁽¹⁾ non oper tribulacioun, as wee ben many tymes
 4 *amonges vs for oure synnes. Wherfore it semeth wel pat*
god loueth hem t is plesed with hire creance for hire gode
dedes. þei beleven wel in god pat made aH thinges t
him þei worschiben. And þei preysen non erthely
 8 *ricchess, And so þei ben aH rightfuH And þei lyuen fuH*
ordynatly t so sobrelly in mete t drynk, pat þei lyuen
right longe. And the most part of hem dyen withouten
sykness whan nature fayleth hem for elde. And it
 12 *befeH in kyng ALISANDRES tyme pat he purposed him*
to conquere pat yle t to maken hem to holden of him.
And whan þei of the contre herden it þei senten
Messangeres to him with lettres pat seyden thus: What
 16 *may ben ynow to pat man to whom aH the world is*
insuffisant? þou schalt fynde no thing in vs pat may
cause þe to werren azenst vs. For wee haue no ricchess
ne none wee coueyten, And aH the godes of oure contree
 20 *ben in comoun. Oure mete pat wee susteyne with aH*
oure bodyes is oure ricchess, And in¹stede of tresour of
gold t syluer wee maken oure tresoure of accord t pees
t for to loue euery man oper. And for to apparaylle
 24 *with oure bodyes wee vsen a sely lityH clout for to*
wrappen in oure careynes. Oure wyfes ne ben not
arrayed for to make no man plesance, but only
counable array for to eschewe folye. Whan men peynen
 28 *hem to arraye the body for to make it semen fayrere þan*
god made it, þei don gret synne, For man schold not
devise ne Aske gretter beautee þan god hath ordeyned
man to ben at his birth. The erthe mynystreth to vs
 32 *.ij. thinges: Oure liflode pat cometh of the erthe pat wee*
lyue by t oure sepulture after oure deth. Wee haue ben in
perpetueH pees til now pat þou come to disherite vs. And
also wee haue a kyng nought only for to do Iustice to
 36 *euery man, for he schaff fynde no forfeite among vs, but*

God loves
them.

Their
message to
King
Alexander.

We are
poor.

[1 fol. 124 a]

The earth
provides us
with food
and with
graves.

(1) wit, C.

We need
neither law
courts nor
punish-
ments.

Alexander
confirms
their peace.

Oxydraces
or Gymno-
sophists.

[1 fol. 124 b]

Alexander
offers to
grant them
any request.

They ask
for im-
mortality.

They
reprove him
for his
pride.
He must
leave all his
earthly
goods.

for to kepe nobless & for to schewe þat wee ben obeyssant
wee haue a kyng. For Iustice ne hath not among vs no
place, for wee don to noman oþer wise þan wee desiren
þat men don to vs, so þat rightwisness ne vengeance han 4
nought to don amonges vs; so þat no thing þou may take
fro vs but oure gode pes þat aȝ weys hath dured among
vs. And whan kyng ALISANDRE had rad þeise lettres he
thoughte þat he scholde do gret synne for to trouble hem 8
And þanne he sente hem surteez þat þei scholde not ben
aferd of him & þat þei scholde kepen hire gode maneres
& hire gode pees as þei hadden vsed before of custom &
so he let hem allone. An oþer yle pere is þat men clepen 12
OXIDRATE & an oþer yle þat men clepen GYNOSOPHE
Where pere is also gode folk & full of gode feyth. And
þei holden for the moste ¹partye the gode condiciouns
and customs & gode maneres as men of the contree aboue- 16
seyd, but þei gon aȝ naked. Into þat yle entred kyng
ALISANDRE to see the manere, And whan he saugh hire
gret feyth & hire trouthe þat was amonges hem, he seyde
þat he wolde not greuen hem And bad hem aske of hym 20
what þat þei wolde haue of him, ricchess or ony thing
elles & þei scholde haue it with gode wille. And þei
answerden þat he was riche ynow þat hadde mete &
drynke to susteyne the body with, For the ricchess of 24
this world þat is transitorie is not worth. But ȝif it were
in his powere to make hem jnmortaȝ, pereof wolde þei
preyen him & thanken him. And Alisandre answerde
hem þat it was not in his powere to don it, because he 28
was mortaȝ as þei were. And þanne þei asked him whi
he was so proud & so fierce & so besy for to putten aȝ the
world vnder his subiectioun, right as þou were a god & hast
no terme of thi lif, neiþer day ne hour, And wylnest to 32
haue aȝ the world at thi commandement, þat schaȝ leve þe
withouten fayle or þou leve it. And right as it hath ben
to oþer men before þe, right so it schaȝ ben to oþere after þe
And from hens schaltow bere no thyng, But as þou were 36
born naked, right so aȝ naked schall þi body ben turned

into ertlie þat þou were made of. Wherefore þou scholdest
 thenke & jmpresse it in thi mynde þat no þing is jnmortaH
 but only god þat made aH þing. Be the whiche answe
 4 ALISANDRE was gretly astoneyed & abayst & aH confuse
 departed from hem. And aH be it þat theyse folk han
 not the articles of oure feyth as wee han, natheles for
 hire gode feyth natureH & for hire gode entent I trowe fully
 8 þat god loueth hem & þat god [taketh] ⁽¹⁾ hire seruise to
 gree, right as he did of IOB þat was a paynem & held ¹him
 for his trewe seruant. And þerfore aH be it þat þere ben
 many dyuerse lawes in the world, zit I trowe þat god
 12 loueth alweys hem þat louen him & seruen him mekely in
 trouthe And namely hem þat dispysen the veyn glorie
 of this world, as þis folk don & as job did also. And
 þerfore seyde oure lord be the mouth of OZEE the
 16 prophete: PONAM EIS MULTIPLICES LEGES MEAS. And also
 in another place: QUI TOTUM ORBEM SUBDIT SUIS LEGIBUS.
 And also oure lord seyth in the gospel: ALIAS OUES
 HABEO, QUE NON SUNT EX HOC OUILI. þat is to seyne þat
 20 he hadde othiere seruantes þan þo þat ben vnder cristene
 lawe. And to þat acordeth the avisioun þat seynt PETER
 saugh at LAFF, How the aungel cam from heuene &
 broughte before him dyuerse bestes as serpentes & oper
 24 crepynge bestes of the ertlie & of oper also gret plentee, and
 bad him take & etc. And seynt PETER answerde: I ete
 neuer, quod he, of vnclene bestes. And þanne seyde the
 aungeH: NON DICAS INMUNDA QUE DEUS MUNDAUIT. And
 28 þat was in tokene þat noman scholde haue in despite non
 erthely man for here dyuerse lawes, For wee knowe not
 whom god loueth ne whom god hateth. And for þat
 ensample whan men seyn DE PROFUNDIS: þei seyn it in
 32 comoun & in generaH, with the cristene: PRO ANIMABUS
 OMNIUM DEFUNCTORUM PRO QUIBUS SIT ORANDUM. And
 þerfore seye I of this folk þat ben so trewe & so feythfulH,
 þat god loueth hem, For he hath amonges hem many of
 36 the prophetes & aHwey hath had. And in þo yles þei

God loves
 natural faith
 in heathens.

[1 fol. 125 a]

Differences
 of religion
 do not
 matter.

Holy Writ
 allows of a
 variety of
 religions.

Vision of
 St. Peter
 in Joppa.

God loves
 the Brag-
 muns.

(1) take, C.

prophecyed the JNCARNACIOUN of oure lord IHESU CRIST ;
 How he scholde ben born of a mayden .iij. MiH 3eer or
 more or oure lord was born of the virgyne MARIE. And
 þei beleeven wel in the JNCARNACIOUN t þat fuH perfitely, 4
 but þei knowe not the manere how he suffred, his
 passioun and deth for vs. And bezonde þeise yles þere
 is another yle þat is clept PYTAN. The folk of þat
 contree ¹ ne tyle not ne laboure not the erthe, for þei eten 8
 no manere thing. And þei ben of gode colour t of faire
 schap after hire gretness, But the smale ben as DWERGHES,
 but not so lityH as ben the PIGMEYES. þeise men lyuen
 be the smeH of wylde APPLES And whan þei gon ony fer 12
 weye þei beren the APPLES with hem, For zif þei hadden
 lost the sauour of the APPLES þei scholde dyen anon. þei
 ne ben not fuH resonable but þei ben symple t bestyaH.
 After þat is another yle where the folk ben aH skynned 16
 rough heer as a rough best, saf only the face t the pawme
 of the hond. þeise folk gon als wel vnder the water of
 the see as þei don aboue the lond aH drye And þei eten
 boþe flessch t fisch aH raugh. In this yle is a gret 20
 Ryuere þat is wel a .iij. myle t an half of brede þat is
 clept BUEMARE. And fro þat Ryuere a .xv. iorneyes in
 lengthe goynge be the desertes of the tother syde of the
 Ryuere Whoso myght gon it, for I was not þere, But it 24
 was told vs of hem of the contree, þat withjune þo
 desertes weren the trees of the SONNE t of the MONE, þat
 spaken to kyng ALISANDRE And warned him of his deth.
 And men seyn þat the folk þat kepen þo trees t eten of the 28
 frute t of the bawme þat groweth þere lyuen wel .cccc.
 3eer or .D. 3eere be vertue of the frut t of the
 bawme. For men seyn þat bawme groweth þere in gret
 plentee t nowhere elles, saf only at Babyloyn, as I haue 32
 told 3ou before. Wee wolden han gon toward tho trees
 fuH gladly, zif wee had myght, But I trowe þat an .C.
 MiH men of Armes myghten not passen þo desertes
 safly, for the gret multytude of wylde bestes t of grete 36
 dragouns t of grete serpentes þat þere ben, þat slen t

[1 fol. 125 b]

Dwarfs
 feeding
 on the smell
 of wild
 apples.

Hairy,
 amphibious
 folk.

The trees
 of the Sun
 and Moon.

No army
 can fight
 the beasts
 of the
 desert.

- denouren aH þat comen aneyntes hem. In þat contre
 1 ben manye white OLIFANTES *withouten* nombre t of vny- [1 fol. 126 a]
 cornes t of lyouns of many maneres And many of suchie
 4 bestes þat I haue told before t of many oþer hydouse
 bestes *withouten* nombre. Many othere yles þere ben in
 the lond of Prestre Iohn t manye grete merueyles þat
 weren to long to tellen aH, bothe of his richesse t of his
 8 nobless And of the gret plentee also of precious stones
 þat he hath. I trowe þat 3ee knowe wel ynow t haue
 herd seye wherfore this Emperour is clept Prestre Iohn,
 But natheles for hem þat knowen not I schaff seye 3ou
 12 the cause. It was somtyme an Emperour þere, þat was a
 worthi t a fuH noble Prynce, þat hadde cristene knyghtes
 in his companye, as he hath þat is now. So it befell
 þat he hadde gret list for to see the *seruise* in the chirche
 16 among cristene men. And þan dured cristendom bezonde
 the see aH TURKYE, SURRYE, TARTARIE, IERUSALEM,
 PALESTYNE, ARABYE, HALAPPEE t aH the lond of
 EGYPT. So it befell þat this Emperour cam *with* a
 20 cristene knyght *with* him in to a chirche in EGYPT And
 it was the Saterday in wyttsonwoke And the Bisshopp
 made ordres. And he beheld t listend the *seruyse* fuH
 tentyfly And he asked the cristene knyght what men of
 24 degree þei scholden ben þat the prelate had before him.
 And the knyght answerde t seyde þat þei scholde ben
 prestes. And þan the Emperour seyde þat he wolde
 no lenger ben clept kyng ne Emperour, but Preest And
 28 þat he wolde haue the name of the firste preest þat wente
 out of the chirche. And his name was IOHN. And so
 oueremore sithens he is clept Prestre Iohn. In his lond
 ben manye cristene men of gode feyth t of gode lawe t
 32 namely of hem of the same contree t han comoun²ly hire
 prestes þat syngen the messe t maken the sacrament of
 the awtier of bred right as the GREKES don. But þei
 seye not so manye thinges at the messe as men don here,
 36 For þei seye not but only þat þat the APOSTLES seyden,
 as oure lord taughte hem, Right as Seynt PETER t seynt

The origin
of Prester
John's
name.

An
Emperor
attended
Christian
ordination
service in
Egypt.

He was so
impressed
that he
decided to
be called
priest,
and named
himself
John after a
priest.

[2 fol. 126 b]
His subjects
consecrate
the host like
the Greeks,
and sing
mass
without the
additions
made by the
Popes.

THOMAS & the oþer APOSTLES songen the mess, seyenge the PATER NOSTER & the wordes of the sacrament. But wee haue many mo Addiciouns þat dyuerse POPES han made þat þei ne knowe not offe.

4

Ch. XXXIV. OF THE HILLES OF GOLD þAT PISSEMYRES KEPEN, AND OF THE .IIIIJ. FLODES þAT COMEN FROM PARADYS TERRESTRE.

The fruitful
isle of
Taprobane.

TOWARD the Est partye of Prestre Iohnes lond is an yle gode & gret þat men clepen TAPROBANE þat is full noble & full fructuous And the kyng þereof is full riche & is under the obeysance of Prestre Iohn. And 8 aHweys þere þei make hire kyng be eleceyoun. In þat yle ben .ij. SOMERES & .ij. WYNTRES & men hervesten the corn twyes a 3eer. And in aH the cesouns of the 3eer ben the gardynes florisscht. þere dwellen gode folk & 12 resonable & manye cristene men amonges hem þat ben so riche þat þei wyte not what to done with hire godes. Of olde tyme whan men passed from the lond of Prestre Iohn vnto þat yle men maden ordynance for to passe by 16 schippe .xxiiij. dayes or more, But now men passen by schippe in .vij. dayes; And men may see the botme of the see in many places, for it is not full depe. Besyde þat yle toward the Est ben .ij. oþer yles And men clepen 20 þat on ORILLE & þat other ARGYTE, of the whiche aH the lond is MYNE of gold & syluer. And þo yles ben right where þat the REDE SEE ¹departeth fro the see OCCEAN, And in þo yles men seen þer no sterres so clere as in 24 oþer places, For þere apperen no sterres but only o clere sterre þat men clepen CANAPOS. And þere is not the mone seyn in aH the LUNACIOUN saf only the seconde quarteroun. In the yle also of þis TAPROBANE ben grete 28 hilles of gold þat PISSEMYRES kepen full diligently, And þei fynen the pured gold & casten a wey the vnþured. And þeise PISSEMYRES ben grete as houndes so þat noman dar come to þo hilles, for the PISSEMYRES wolde assayllen 32

The sea
voyage.

Chryse and
Argyre, the
gold and
silver isles.
[1 fol. 127 a]

The gold is
watched by
giant ants.

- hem t deuouren hem anon, so þat noman may gete of þat gold but be gret sleighte. And þerfore whan it is gret hete the pissemyres resten hem in the erthe from pryme
- 4 of the day in to noon And þan the folk of the contree taken CAMAYLES, DROMEDARIES t HORS t oper bestes t gon thider t chargen hem in aH haste þat þei may. And after þat þei fleen away in aH þat the bestes may go or the
- 8 pissemyres comen out of the erthe. And in oper tymes whan it is not so hete t þat the pissemyres ne resten hem not in the erthe, þan þei geten gold be this sotyltee. þei taken mares þat han 3onge coltes or foles t leyn vpon the
- 12 mares voyde vesselles made þerfore t þei ben aH open abouen t hangynge lowe to the erthe. And þanne þei sende forth þo mares for to pasturen aboute þo hilles t withholden the foles with hem at home. And whan the
- 16 pissemyres sen þo vesselles, þei lepen in anon, And þei han this kynde, þat þei lete no thing ben empty among hem, but anon þei fillen it, be it what maner of ping þat it be, ¹ t so þei fillen þo vesselles with gold. And whan
- 20 þat the folk supposen þat the vesseH ben fulle, þei putten forth Anon the 3onge foles t maken hem to nyzen after hire dames t þan Anon the mares retournen towards hire foles with hire charges of gold t þan men dischargen hem
- 24 t geten gold ynow be this sotyltee, For the PISSEMYRES wole suffren bestes to gon and pasturen amonges hem, but no man in no wyse. And bezonde the lond t the yles t the desertes of Prestre Iohanes lordschipe in goynge
- 28 streight towards the est, men fynde no ping but montaynes t roches fuH grete. And þere is the derke Regyoun Where no man may see nouper be day ne be nyghte as þei of the contree seyn. And þat desert t þat
- 32 place of derknesse duren fro this cost vnto paradys terrestre, where þat Adam oure formest fader t Eue weren putt þat dwelleden þere but lytyH while, And þat is towards the Est at the begynnyng of the erthe. But
- 36 þat is not þat Est þat we clepe oure Est on this half, where the sonne riseth to vs, for whanne the sonne is Est in

In hot weather, the natives take advantage of the ants' stay inside the earth.

In colder weather, mares are driven in with empty baskets which the ants fill.

[1 fol. 127 b]

Then the mares return to their foals.

The Land of Darkness.

The sun
rises there
when it is
midnight
here.

Before
Noah's
Flood, the
earth was an
exact globe.

I was not in
Paradise.
[1 fol. 128 a]

Its altitude.

The
enclosure.

The spring
of the four
rivers.

Ganges.

The Nile.

Tigris.

Euphrates.

þo partyes toward *paralys terrestre*, it is þanne mydnyght
in oure parties o this half for the roundeness of the erthe,
of the whiche I haue towched to 3ou of before. For oure
lord god made the erthe aH rownd, in the mydde place of 4
the firmament, And pere as mountaynes t hilles ben t
valeyes þat is not but only of Noes flode þat wasted the
softe ground t the tendre t felt down into valeyes. And
the harde erthe t the roche abyden mountaynes, Whan 8
the soft erthe t tendre wax nessche þorgh the water t
feh and ¹becamen valeyes. Of *paradys* ne can I not
speken *propurly* for I was not pere; it is fer bezonde t
þat forthinketh me. And also I was not worthi. But as 12
I haue herd seye of wyse men bezonde, I schaff telle 3ou
with gode wiH. *Paradys terrestre*, as wise men seyn is
the highest place of erthe þat is in aH the world And it
is so high þat it toucheth nygh to the cercle of the mone, 16
pere as the mone maketh hire torn. For sche is so high
þat the flode of Noe ne myght not come to hire þat wolde
haue couered aH þe erthe of the world aH abowte t
abouen t benethen, saf *paradys* only allone And this 20
paradys is enclosed aH aboute with a waH t men wyte
not wherof it is, For the walles ben couered aH ouer
with mosse, as it semeth. And it semeth not þat the
waH is ston of nature ne of non oper thing þat the waH is. 24
And þat waH streccheth fro the South to the north And
it hath not but on entree þat is closed with fyre
brennynge, so þat noman þat is mortall ne dar not entren.
And in the most high place of *paradys*, cuene in the 28
myddel place, is a welle þat casteth out the .iiij. flodes.
þat rennen be dyuerse londes. Of the whiche the firste
is clept *PHISON* or *GANGES*, þat is aH on, and it renneth
þorghout *YNDE* or *EMLAK*, In the whiche Ryuere ben manye 32
precious stones And mochel of *LIGNUM ALOES* And moche
graueth of gold. And þat oper Ryuere is clept *NILUS* or
GYSON, þat goth be *ETHIOPE* t after be *EGYPT*. And þat
oper is clept *TIGRIS*, þat renneth be *ASSIRYE* t be *ARMENYE* 36
the grete. And þat other is clept *EUFRATE* þat renneth also

- be MEDEE & be AR¹MONYE and be PERSYE. And men pere [1 fol. 128 b]
bezonde seyn þat alle the swete watres of the world
abouen & benethen taken hire begynnyng of þat welle of
4 Paradys And out of þat welle aȝ watres comen & gon.
The firste Ryuere is clept PHISON, þat is to seyne in hire Etymologies
langage ASSEMBLEE, For manye opere Ryueres meten of those
hem pere & gon into þat Ryuere. And summen clepen it names.
8 GANGES for a kyng þat was in YNDE þat highȝe GANGERES & Ganges.
þat it ran porghout his lond. And þat water [is] ⁽¹⁾ in sum
place clere & in sum place trouble, In sum place hoot & in
sum place cold. The seconde Ryuere is clept NILUS or Nile.
12 GYSON, for it is aȝwey trouble And GYSON in the langage
of ETHIOPE is to seye trouble. And in the langage of
EGIPT also. The thridde Ryuere þat is clept TIGRIS is as Tigris.
moche for to seye as faste rennyng For he renneth more
16 faste þan any of the toperre And also pere [is] ⁽¹⁾ a best þat
is cleped TIGRIS þat is faste rennyng. The fourthe Ryuere
is clept EUFRATES, þat is to seyne wel beryng for þere Euphrates.
growen many godes vpon þat Ryuere as cornes, frutes &
20 opere godes ynowe plentee. And ȝee schuȝ vnderstonde
þat noman þat is morteȝ ne may not approchen to þat
paradys. For be londe noman may go for wylde bestes
þat ben in the desertes & for the high mountaynes & grete
24 huge Roches þat noman may passe by, for the derke
places þat ben pere & þat manye. And be the Ryueres The rivers
may noman go, for the water renneth so rudely & so are too
scharply because þat it cometh doun so outrageously swift and
36 ² from the high places abouen, þat it renneth in so grete [2 fol. 129 a]
wawes þat no schipp may not rowe ne seyle aȝenes it.
And the water roreth so & maketh so huge noyse & so gret
tempest þat noman may here oper in the schipp, þoughȝ
32 he cryede with aȝ the craft þat he cowde in the hieste
voys þat he myghte. Many grete lordes han assayed with
gret wille many tymes for to passen be þo ryueres toward
paradys with fuȝ grete companyes, But þei myghte not
36 speden in hire viage. And manye dyeden for weryness of

⁽¹⁾ is, missing, C.

Some were
tired to
death.
ome
became
blind and
deaf.
Some were
drowned.

rowynge azenst þo stronge wawes, And many of hem
becamen blynde And many deve for the noyse of the
water. And summe weren perisscht & loste withjune the
wawes, so þat no mortell man may approche to þat place 4
withouten speeyah grace of god, so þat of þat place I can
sey þou nomore And perfore I schaff holde me stille And
retornen to þat þat I haue seen.

Ch. XXXV. OF THE CUSTOMS OF KYNGES & OPERE þAT
DWELLEN IN THE YLES COSTYNGE TO
PRESTRE IOHNES LOND, AND OF THE WOR-
SCHIPE þAT THE SONE DOTH TO THE FADER
WHAN HE IS DEDE.

From the
Antipodes
travellers
turn back,
instead of
proceeding
round the
world.

FROM þo yles þat I haue spoken of before in the lond 8
of Prestre Iohn, þat ben vnder erthe as to vs þat
ben o this half And of oper yles þat ben more further
bezonde, Whoso wil pursuen hem for to comen azen right
to the parties þat he cam fro & so enviroune ah erthe. 12
but what for the yles, what for the see & what for strong
rowynge fewe folk assayen for to passen þat passage, ah
be it þat men myghte don it wel þat myght ¹ben of power
to dresse him þereto as I haue seyd þou before. And 16
perfore men returnen from þo yles aboueseyd be oper yles
costynge fro the lond of Prestre Iohn And þanne comen
men in returnynge to an yle þat is clept Casson And þat
yle hath wel .lx. iorneyes in lengthe & more þan .l. in 20
brede. This is the beste yle & the beste kyngdom þat is
in ah þo parties outtaken CATHAY. And 3if the mar-
chauntes vseden als moche þat contre as þei don CATHAY,
it wolde ben better þan CATHAY in a schort while. This 24
contree is full wel enhabyted & so full of cytees & of gode
townes & enhabyted with peple, þat whan a man goth out
of o cytee men seen another cytee euene before hem.
And þat is what partye þat a man go in ah þat contree. 28
In þat yle is gret plentee of ah godes for to lyue with &
of ah manere of spices And þere ben grete forestes of

[1 fol. 129b]

Kan-sou.

Density of
its
pop ulation.

A wealthy
and
powerful
province.

- CHESTEYNES. The kyng of *pat yle* is full riche & full myghty And natheles he holt his lond of the grete CHANE & is obeyssant to him, For it is on of the .xij. prouynces
- 4 *pat* the gret CHANE hath vnder him *withouten* his propre lond & *withouten oper* lesse yles *pat* he hath, for he hath full manye. From *pat* kyngdom comen men in returnyng to ano*per* yle *pat* is clept RYBOTH & it is also Tibet.
- 8 vnder the grete CHANE *pat* is a full gode contree & full plentefous of all godes & of wyne & frut & all *oper* ricchess. And the folk of *pat* contree han none houses but *pei* dwellen & lyggen all vnder tentes made of blak
- 12 ferne by all the contree. And the princypall cytee & the most royal is all walled with blak ston & white,¹ And [1 fol. 130 a] all the stretes also ben pathed of the same stones. In *pat* cytee is noman so hardy to schede blode of noman ne of
- 16 no best for the reuerence of an ydole *pat* is worschipt *pere*. And in *pat yle* dwelleth the POPE of hire lawe *pat* *pei* clepen lobassy. This LOBASSY zeneth all the benefices The Grand Lama.
- & alle *oper* dignytees & all *oper* thinges *pat* belongen to
- 20 the ydole And alle *po pat* holden onything of hire chirches, Religious & *opere* obeyen to him as men don here to the POPE OF ROME. In *pat yle* *pei* han a custom be all the contree *pat* whan the fader is ded of ony man & the sone
- 24 list to do gret worschipe to his fader, he sendeth to all his frendes & to all his kyn & for religious men & prestes & for mynstra all gret plentee. And *panne* men beren the dede body vnto a gret hill with gret ioye & solempnyte
- 28 And whan *pei* han broughte it thider the chief prelate smyteth of the hede And leyth it vpon a gret plattere of gold or of syluer, *3if* [he] ⁽¹⁾ be so ryche a man. And *pan* he taketh the hede to the sone And *panne* the sone &
- 32 his *oper* kyn syngen & seyn manye orisouns. And *panne* the prestes & the Religious men smyten all the body of the dede man in peces And *panne* *pei* seyn certeyn orisouns. And the foules of raveyne of all the contree
- 36 abowten knowen the custom of long tyme before [&] comen The birds of the air eat it.

⁽¹⁾ he, missing, C.

The funeral
service.

[1 fol. 130 b]

The family
are
honoured if
many birds
partake.

The head is
eaten by the
best friends.

The skull is
made into a
cup.

[2 fol. 131 a]

fleenge abouen in the eyr as EGLES, GLED^{es}, RAUENES t
opere foules of raveyne pat eten flesch. And pan the
preestes casten the gobettes of the flesch t pan the foules
ecche of hem taketh pat he may t goth a litiH pens t 4
eteth it, And so pei don whils ony pece lasteth of the
dede body. And after pat, as preestes amonges vs syngen
for the dede: ¹SUBUENITE SANCTI DEI t CETERA, right so
po prestes syngen with high voys in hire langage: Be- 8
holdeth how so worthi a man t how gode a man this was,
pat the Aungeles of god comen for to sechen him t for to
bryngen him in to paradys. And panne semeth it to the
sone pat he is highliche worschipt whan pat manye briddes 12
t foules of raveyne comen t eten his fader, And he pat
hath most nombre of foules is most worschiped. And
panne the sone bryngeth hoom with him aH his kyn t
his frendes t aH the opere to his hows t maketh hem a 16
gret feste, And panne aH his frendes maken hire avaunt t
hire dalyance how the foules comen pider, here .v. here
.vj. here .x. t pere^{ti} .xx. t so forth t pei reioyssen hem
hugely for to speke pere of. And whan pei ben at mete, 20
the sone let brynge forth the hede of his fader t pere of
he 3eueth of the flesch to his most specyall frendes in
stede of entremess or a sukkarke. And of the brayn
panne he leteth make a cuppe t pere of drynketh he t 24
his oper frendes also, with gret deuocioun in remem-
brance of the holy man pat the Aungeles of god han
eten. And pat cuppe the sone schall kepe to drynken
of aH his lif tyme in remembrance of his fadir. From 28
pat lond in returnynge be .x. iorneyes porgh out
the lond of the grete CHANE is ano^{per} gode yle t a
gret kyngdom where the kyng is full riche t myghty.
And amonges the riche men of his contree is a passynge 32
riche man pat is no PRYNCE ne DUK ne ERL, But
he hath mo pat holden of him londes t oper lord-
schipes, for he is more riche, for he hath euery 3eer of
annueH rente .CCC. MiH. ² hors charged with corn of 36
dyuerse greynes t of ry3s. And so he ledeth a full noble

- lif t a delycate after the custom of the contree. For he
 hath euery day .i. faire damyseles aH maydenes pat seruen
 him euere more at his mete t for to lye be hem o nyght t
 4 for to do with hem pat is to his plesance. And whan he
 is at the table pei bryngen him hys mete at euery tyme
 .v. and .v. togedre And in bryngynge hire seruyse pei
 syngen a song And after pat pei kутten his mete t putten
 8 it in his mouth, for he towcheth nothing ne handleth
 nought, but holdeth euere more his hondes before him vpon
 the table. For he hath so longe nayles pat he may take
 no thing ne handle no thing. For the noblesse of pat
 12 contree is to haue longe nayles t to make hem growen aH
 weys to ben als longe as men may, And pere ben manye
 in pat contree pat han hire nayles so longe pat pei
 envyroune aH the hond, And pat is a gret noblesse. And
 16 the nobless of the wommen is for to hauene smale feet t
 lityH, And perfore anon as pei ben born, pei lete bynde
 hire feet so streyte pat pei may not growen half as nature
 wolde. And this [is] ⁽¹⁾ the nobleye of the wommen pere
 20 to haue smale feet t lityH. And aHweys peise damyseles
 pat I spak of befor syngen aH the tyme pat this riche
 man eteth. And whan pat he eteth no more of his firste
 cours panne oper .v. t .v. of faire damyseles bryngen him
 24 his seconde cours aH weys syngynge as pei dide befor.
 And so pei don contynuelly euery day to the ende of his
 mete t in this manere ¹ he ledeth his lif And so dide pei
 before him pat weren his Auncestres t so schult pei pat
 28 comen after him, withouten doynge of ony dedes of
 Armes, but lyuen euere more pus in ese as a swyn pat is
 fedd in sty for to ben made fatte. He hath a fuH fair
 palays t fuH riche, where pat he dwelleth jinne, of the
 32 whiche the walles ben in cyrcuyt .ij. myle. And he hath
 withjinne many faire gardynes And many faire halles t
 chambres And the pawment of his halles t chambres ben
 of gold t syluer. And in the myd place of on of hys
 36 gardynes is a lityH mountayne Where pere is a lityH

The rich
man with
the fifty
maidens.

His nails
are so long
that they
must feed
him.

Women's
feet are
bound.

The maidens
sing as they
bring in the
courses of
the rich
man's
dinner.

[¹ fol. 131 b]

He never
fights, but
lives like a
pig.

His palace
and gardens.

(¹) is, missing, C.

His
summe-
house.

The
adherents of
all creeds
accept some
points of
the true
faith.

They
believe in
the God of
Nature.

[1 fol. 182 a]

They know
parts of the
Old
Testament.

They
worship
idols as
Christians
the images
of saints.

medewe And in *pat* medewe is a lityH toothiH *with* toures
 † pynacles aH of gold And in *pat* lityH toothiH wole he
 sytten often tyme for to taken the ayr † to desporten
 hym. For *pat* place is made for no þing elles but only 4
 for his desport. Fro *pat* contree men comen be the lond
 of the grete CHANE also *pat* I haue spoken of before.
 And 3ee schuH vndirstonde *pat* of aH þeise contrees † of
 aH þeise yles † of aH the dyuerse folk *pat* I haue spoken 8
 of before † of dyuerse lawes † of dyuerse beleeves *pat*
þei han, 3it is þere non of hem alle but *pat* *þei* han sum
 resoun *within* hem † understondynge, but 3if it be the
 fewere, † *pat* han certeyn Artictes of oure feith † summe 12
 gode poyntes of oure beleewe. And *pat* *þei* beleeven in
 god *pat* formede aH þing † made the world And clepen him
 god of nature, after *pat* the prophete seyth : ET METUENT
 EUM OMNES FINES TERRE, And also in anoþer place : OMNES 16
 GENTES SERUIENT EI, *pat* is to seyne : Alle folk schul
 seruen him. But 3it *þei* cone not speken perfyttly, for
 þere is no ¹man to techen hem, but only *pat* *þei* cone
 deuynse be hire natureH wytt. For *þei* han no knou- 20
 leche of the sone ne of the holy gost. But *þei* cone
 aH speken of the BIBLE † namely of GENESIS, of the
 prophetes sawes And of the bokes of Moyses. And *þei*
 seyn wel *pat* the creatures *pat* worschiben hem ne ben 24
 no goddes, but *þei* worschiben hem for the vertue *pat* is
 in hem *pat* may not be but only be the grace of god.
 And of SIMULACRES † of YDOLES *þei* seyn *pat* þere ben
 no folk but *pat* *þei* han SIMULACRES And *pat* *þei* seyn 28
 for wee cristen men han ymages, as of oure lady † of
 opere seyntes *pat* wee worschiben, Noght the ymages of
 tree or of ston, but the seyntes in whoos name *þei* ben
 made after. For right as the bokes † the scripture of 32
 hem techen the clerkes how † in what manere *þei* schuH
 beleeven, right so the ymages † the peyntynge techen
 the lewed folk to worschiben the seyntes † to haue
 hem in hire mynde in whoos name *pat* pe ymages ben 36
 made after. *þei* seyn also *pat* the aungeles of god

- speken to hem in þo ydoles & þat þei don manye grete myracles, And þei seyn sothi þat þere is an aungeH within hem, For þere ben .ij. maner of aungeles, a gode & an eueH, as the GREKES seyn: CACHO and CALO. This CACHO is the wykked aungeH And CALO is the gode aungeH. But the toper is not the gode aungeH, but the wykked aungeH, þat is withinne the ydoles for to disceyuen hem & for to meynutenen hem in hire errour. þere ben manye oper dyuerse contrees and manye oper merueyles bezonde þat I haue not seen, Wherfore of hem I can not speke *propurly* to tell 3ou the manere of hem.
- 12¹ And also in the contrees where I haue ben ben manye mo dyuersitees of many wondirfuH thinges þanne I make mencion of, For it were to longe thing to deuyse 3ou the manere. And þerfore þat þat I haue deuysed 3ou of
- 16 certeyn contrees þat I haue spoken of before, I beseche 3oure worthi and excellent noblesse þat [it] ⁽¹⁾ suffise to 3ou at this tyme, For 3if þat I deuysed 3ou aH þat is bezonde the see, another man perauunter þat wolde peynen him
- 20 & trauaylle his body for to go into þo marches for to encerche þo contrees myghte ben blamed be my wordes in rehercyng manye straunge thinges. For he myghte not seye no thing of newe, in the whiche the hereres
- 24 myghten hauen ouper solace or desport or lust or lykyng in the herynge. For men seyn aH weys þat newe thinges & newe tydynges ben plesant to here. Wherfore I wole holde me stille withouten any more rehercyng of dyuer-
- 28 siteez or of meruaylles þat ben bezonde, to þat entent & ende þat whoso wil gon into þo contrees he schall fynde ynowe to spoke of, þat I haue not touched of in no wyse. And 3ee schull vndirstonde 3if it lyke 3ou þat at myn
- 32 hom comynge I cam to ROME & schewed my lif to oure holy fadir the POPE & was assoylled of aH þat lay in my conscience of many a dyuerse [greuous] ⁽²⁾ poynt, as men mosten nedes þat ben in company dwellyng among so
- 36 many a dyuerse folk of dyuerse secte & of beleeve as I

The angels
that speak
through the
idols are
evil angels.

I can speak
neither of
what I have
not seen,
nor of all
that I have
seen.

[fol. 132 b]

Something
must be left
for other
travellers to
tell.

I confessed
to the Pope
of Rome.

(¹) is, C.

(²) grouous, C.

haue ben. And amonges all I schewed hym this tretys
 [1 fol. 133 a] þat I had made after informacioun of men ¹ þat knewen
 of thinges þat I had not seen my self, And also of mer-
 ueyles and customes þat I hadde seen my self, as fer as god 4
 wolde ȝeue me grace, And besoughte his holy fadirhode,
 þat my boke myghte ben examyned and corrected be
 avys of his wyse & discreet conseiþ. And oure holy
 fader of his special grace remytted my boke to ben 8
 examyned & preued be the Avys of his seyd conseiþ,
 Be the whiche my boke was preened for trewe ju so
 moche þat þei schewed me a boke þat my boke was
 examyned by, þat comprehended full moche more be an 12
 hundred part, be the whiche the MAPPA MUNDI was made
 after. And so my boke, all be it þat many men ne list
 not to ȝeue credence to no þing but to þat þat þei seen
 with hire eye, ne be the Auctour ne the persone neuer so 16
 trewe, is affermed & preued be oure holy fader in maner
 & forme as I haue seyd.

My book
 was ap-
 proved by
 his council.

I started in
 1322.

Now I am
 resting at
 home.

[2 fol. 133 b]

I wrote this
 in 1356.

Let my
 readers
 pray for me.

AND I Iohn Maundevyþ knyght aboueseyd, all pough
 I be vnworthi, þat departed from oure contrees 20
 & passed the see the ȝeer of grace a .Miþ .ccc. & .xxij.
 þat haue passed many londes & manye yles & contrees
 & cerched manye full strange places, And haue ben in
 many a full gode honourable companye & at many a faire 24
 dede of armes, all be it þat I dide none myself for myn
 vnable insuffisance; And now I am comen hom mawgree
 myself to reste for gowtes Artetykes þat me distreynen;
 þat deffynen the ende of my labour, aȝenst my wiþ god 28
 knoweth. And þus takynge solace in my wrech²ched
 reste recordynge the tyme passed I haue fulfilled þeise
 thinges & putte hem wryten in this boke, as it wolde
 come into my mynde, the ȝeer of grace a .Miþ .ccc. & .lvj. 32
 in the .xxxiiij. ȝeer þat I departede from oure contrees.
 Wherefore I preye to all the rederes & hereres of this
 boke ȝif it plesse hem þat þei wolde preyen to god for me
 nd I schall preye for hem. And alle þo þat seyn for 36

me a PATER NOSTER *with* an AUE MARIA þat god forȝeue
 me my synnes I make hem *parteneres* ⁊ graunte hem part
 of aH [þe] ⁽¹⁾ gode pilgrymages ⁊ of aH the gode dedes þat
 4 I haue don, ȝif ony *ben* to his plesance. And noght only
 of þo, but of aH þat euere I schaH do vnto my lyfes ende.
 And I beseche almyghty god fro whom aH godeness ⁊ <sup>I pray for
 them.</sup>
 grace cometh fro, þat he vouchesaf of his excellent mercy
 8 ⁊ habundant grace to fuffylle hire soules *with* inspira-
 cioun of the holy gost in makynge defence of aH hire
 gostly enemyes here in erthe, to hire saluacioun bothe
 of body ⁊ soule to worschipe ⁊ thankynge of him þat is
 12 pree ⁊ on *withouten* begynnynge ⁊ *withouten* endyng
 þat is *withouten* qualitee good, *withouten* quantyttee gret
 þat in alle places is present and aH thinges conteynynge
 the whiche þat no goodness may amende ne non eueth
 16 empeyre, þat in *perfyte* Trynytee lyueth ⁊ regneth god be
 alle worldes ⁊ be aH tymes. Amen. Amen. Amen.

(1) þe, blotted out in C.

APPENDIX.

[From MS. Egerton 1982 we reprint the passage missing in Chapter XV, p. 82.]

Miraculous
oil.

Neuerpeles þat table ouermare dreppez oel as it ware of
oliue, And þar es a vessel of marble vnder þe table to
ressayue þe oel. þaroff þai giffe to pilgrimes for it heles of
many sekeness. And men saise þat if it be keped wele 4
seuen ȝere efterwardes it turnes in to flesch and blud.
Fra Sardenak men comez thurgh þe vale of Bochar þe
whilk es a faire vale *and* a plentifous of all maner of
fruyte and it es amanges hilles and þer er þarin fair 8
ryuers and grete medews and noble pasture for bestez.
And men gas by þe mountes of libane whilk lastez fra
Ermony þe mare to wardes þe north vnto Dan þe whilk
es þe end of þe ¹land of repromissioun to ward þe north 12
as I said before. þir hilles er riȝt fruytful And þare er
many faire welles and cedres *and* cipressez and many
oper treesse of diuerse kyndes; þare er also many gude
tounes to ward þe heued of þir hilles ful of folk. 16

Lebanon.

[¹ fol. 51 a]

Sabbath
river.

BEtweue þe citee of arkez and þe citee of Raphane es
a riuer þat es called Sabatory for on þe seterday it
rynnez fast and all þe woke elles it standes stiȝ and
rynnez noȝt or elles bot fairely. Betweue þe forsaid hilles 20
also es anoþer water þat on nyghtes fresez hard and on
days es na frost sene þeron. And as men comez agayne
fra pase hilles es a hiȝ hier þan any of þe oper and þai
caȝ it þare þe heȝh hiȝ þare es a grete citee and a faire 24
þe whilk es called Tryple In þe whilk er many gude
cristen men ȝemand þe same rytes *and* customes þat we
vse. Fra þeine men comez by a citee þat es called Beruch
whare sayne george slew þe dragoun and it es a gude 28

Tripoli.

Beyrout.

towne *and* a faire casteH *perin* And it es .iiij. iournez fra
 þe forsaid citee of Sardenak. At þe ta syde of Beruch
 .xvj. myle to come hiderward es þe citee of Sydon. At

- 4 Beruch entres pilgrimes in to þe see þat wiH com to Cipre
 and þai aryfe at þe porte of Surry or of Tyre and so þai Tyre.
 com to Cipre in a lytiH space Or men may com fra þe
 porte of Tyre and com nozt at Cipre and aryfe at sum
 8 hauen of grece and so come to þise partyse as I said
 before.

¹ I hafe talde 3ow now of þe ways by whilk men gase The longer
 ferrest and langest to ierusalem as by babilon *and* way.
 [1 fol. 51 b]

- 12 mount synay and many oþer placez whilk 3e herd me teH
 off and also by whilk ways men schaf turne agayne to þe
 land of repromissoun, now wiH I teH 3ow þe rightest
 way and þe schortest to ierusalem. For sum men wiH The shorter
 way.
 16 nozt ga þe toþer, sum for þai hafe nozt spending ynogh,
 sum for þai hafe na gude cumpany and sum for þai may
 nozt endure þe lang trauail, sum for þai drede þam of
 many perils of desertes sum for þai wiH haste þam hame-
 20 ward desirand to see þare wifes and þare childer or for
 sum oþer resonable cause þat þai hafe to turne sone hame.
 And perfore I wiH schew how men may passe tittest *and*
 in schortest tyme make paire pilgrimage to ierusalem.
 24 A man þat comes fra þe landes of þe west he gas thurgh
 franuce burgoyne and lumbardy and so to venice or geen
 or sum oþer hauen and schippes þare and wendez by see
 to þe Ile of greff þe whilk pertenez to þe Ianuenes, And Corfu.
 28 seyne he aryuez in grece at porte *Mirrook* or at *Valon* or Valona.
 at *Duras* or at sum oþer hauen of þat cuntree and risteZ Durazzo.
 him þare and hyez him vitales and schippeZ agayne and
 sailez to *Cipre* and aryuez þare at *Famagost* *and* comeZ Cyprus.
 32 nozt at þe Ile of *Rodes*. Famagost es þe chieff hauen
 of *Cipre* And þare he refreschez him and puruays him of
 vitales *and* þan he gase to schippe *and* comez na mare on
 land ²if he wiH before he come at porte Iasse þat es þe Jassa.
 36 next hauen to ierusalem for it es bot a day iournee [2 fol. 52 a]

and a half fra ierusalem *pat* es to say .xxxvj. myle. Fra
 Ramleh. þe porte Iasse men gase to þe citee of *Rames* þe whilk es
 bot a lytill þeine and it es a faire citee and a gude
 and mykiH folk perin. And *withouten* *pat* citee toward 4
 þe south is a kirk of oure lady whare oure lord schewed
 him tiH hir in three cloudes þe whilk betakned þe
 trinitee And a lytiH þeine es ane *oper* citee *fat* men
 Lidda. callez *Dispolis* bot it hight sum tyme *Lidda* a faire citee 8
 and a wele inhabited. þare es a kirk of sayne george
 whare he was heuedid. Fra þeine men gase to þe casteH
 Mountjoy. of Emaus And so to þe mount ioy þare may pilgrimes
 first see to ierusalem At mount ioy liggez Samuel þe 12
 prophete. Fra þeine men gase to ierusalem. Beside pir
 ways es þe citee of *Ramatha* and þe mount *Modyn* And
 þeroff was Matathias Iudas Machabeus fader And þare er
 þe graues of þe Machabeez. Bezond Ramatha es þe 16
 Tekoah. towne of Teehue wharoff Amos þe prophete was And þare
 es his grafe.

Another
route.

[1 fol. 52 b]

Arm of St.
George.

Sinope.

I hafe talde 3ow before of þe haly placez *pat* er at
 ierusalem and aboute it and þerfore I wiH speke 20
 namare of þam at pis tyme, Bot I wiH turne agayne *and*
 schewe 3ow *oper* ways a man may passe mare by land
 and namely for þaim *pat* may nozt suffer þe sauour of þe
 see bot es leuer to ga by land if aH it be þe mare payne. 24
 Fra a man be entred in to þe see he schaf passe tiH ane
 of þe hauens of lumbarly For þare þare es þe best making
 of purueaunce ¹of vitailles or he may passe to Ieen or
 Venice or sum *oper* And he saH passe by see into grece 28
 to þe porte Mirrok or to Valon or to Duras or sum *oper*
 hauen of *pat* cuntree And fra þeine he saH ga by land to
 Constantinople And he saH passe þe water *pat* es called
 Brace sayne george þe whilk es ane arme of þe see. And 32
 fra þeine he saH by land ga to *Ruffynett* whare a gude
 casteH es and a strang And fra þeine he saH ga to
Pulueral and seyne to þe casteH of Synople and fra þeine

to *Capadoce* þat es a grete cuntree whare er many grete
 hilles And he saH ga thurgh *Turky* to þe porte of
Chiutok and to þe citee of *Nyke* whilk es bot .vij. myle <sup>Civitot,
Nieea.</sup>
 4 þeine. þat citee wanne þe *Turkes* fra þe *emperour* of
Constantinople and it es a faire citee and wele walled on
 þe ta syde And on þe toper syde es a grete lake and a
 grete riuer þe whilk es called *Lay*. Fra þeine men gase
 8 by þe hilles of *Nairmont* and by þe vales of *Mailbrins*
 and straite felles And by þe toune of *Ormanx* or by þe
 townes þat er on *Riclay* and *Scanton* þe whilk er grete <sup>Heraclia,
Iconium.</sup>
 waters and noble And so to *Antioche* þe lesse whilk es
 12 sett on þe ryner of *Riclay* and þare aboutes er many gude
 hilles and faire and many faire wodes and grete plentee
 of wylde bestes forto hunt at.

16 **A** Nd he þat wiH ga anoper way he schaf ga by þe
 playnes of *Romany* costayand þe romayn see.
 On þat coste es a faire casteH þat men callez *Florach* and
 it es right a strang place And vppermare among þe
 mountaynes es a faire citee þat es called *Toursout* ^{1 and Tarsus.}
 20 þe citee of *Longemaath* and þe citee of *Assere* and þe cite ^[fol. 53 a]
 of *Marmistre*. And when a man es passed þase moun- ^{Mopsuesta.}
 taynes and þase felles he gase by þe citee of *Marioch* ^{Chalchidia}
 and by *Artoise* whare es a grete brigg apon þe riuer of
 24 *ferne* þat es called *Farfar* and it es a grete riuer berand <sup>Pharpar
or Orontes.</sup>
 schippes and it rynnes rzt fast oute of þe mountaines to
 þe cite of *Damasc* And besyde þe citee of *Damasc* es
 anoper grete riuer þat comes fra þe hilles of *liban* whilk
 28 men callez *Abbana*. At þe passing of þis riuer saynt ^{Abana.}
Eustace þat sum tyme was called *Placidus* lost his wyf
 and his twa childer. þis riuer rynnes thurgh þe playne
 of *Archades* and so to þe reed see. Fra þeine men gase
 32 to þe cite of *Phenice* whare er hate welles and hate bathez
 And þan men gase to þe cite of *Ferne* and betwene
Phenice and *Ferne* er .x. myle. And þare er many faire
 woddes. And þan men comez til *Anthioche* whilk es *Antioch*

- .x. myle peine And it es a faire citee and wele walled
 aboute *with* many faire toures And it es a grete cite bot
 it was sum tyme gretter pan it esn owe For it was sum
 tyme twa myle on lenth and on brede oper half myle 4
 And thurgh þe myddes of *pat* citee ranne þe water of
 Farphar and a grete brigg ower it and þare ware sum
 tyme in þe walles aboute þis citee .ccc. and fyfty toures
 and at ilk a piler of þe brigg was a toure. þis es þe 8
 cheeffe cite of þe kyngdom of Surry And ten myle fra þis
 cite es þe porte of *Saynt Symeon* and þare gase þe water
 off Farphar in to þe see. Fra Antioche men gase to a
 cite *pat* es called *Lacuth* and pan to *Gebel* and pan to 12
Tortouse and þare nere es þe land of *Channel* ¹ and þare
 es a strang casteH *pat* es called Maubek. Fra tortouse
 passez men to Tryple by see or elles by land thurgh þe
 strayt of mountaynes and felles and þare es a citee *pat* es 16
 called *Gibilet*. Fra Triple gase men til *Acres* And fra
 peine er twa ways to ierusalem þe tane, on þe left half
 and þe toper on þe riht half. By þe left way men gase
 by *damasc* and by þe flum Iordan, By þe riht way men 20
 gase by *Maryn* and by þe land of *Flagramy*. And nere
 þe mountaynes vnto þe cite of *Cayphas* *pat* sum men
 callez þe casteH of Pilgrines And fra þeine to ierusalem
 er .iiij. day iournez In þe whilk men schaff ga thurgh 24
Cesaria Philippi and so to *Iaffe* and *Rames* and þe
 casteH of *Emaus* and so to ierusalem. Now hafe I talde
 30w sum ways by land and by water *pat* men may ga by
 to þe haly land after þe cuntreez *pat* þay com fra neuer- 28
 peles pai com aH til ane ende.
- The land
 journey. } Yt es þare anoper way to ierusalem aH by land and
 passe nozt þe see fra fraunce or flaundres bot *pat*
 way es fuH lang and perlious and of grete trauaile and 32
 perfore few gase *pat* way. He *pat* schaff ga *pat* way he
 schaff ga thurgh *Almayne* and *Pruyss* and so to *Tartary*.
 þis tartary es halden of þe grete Caan of Cathay of
- Prussia,
 Tartary.

wham I think to speke efterward. þis es a full iþ land
and sandy *and* lytiþ fruyt berand For þare growes na
corne ne wyne ne beenes ne peese ne nanoper fruyt
4 conable to man forto liffe *with*, Bot þare er bestez in
grete plentee And þefore þai ete bot flesch *withouten*
breed *and* soupez þe broo And þai drink mylke of all
maner of bestez.

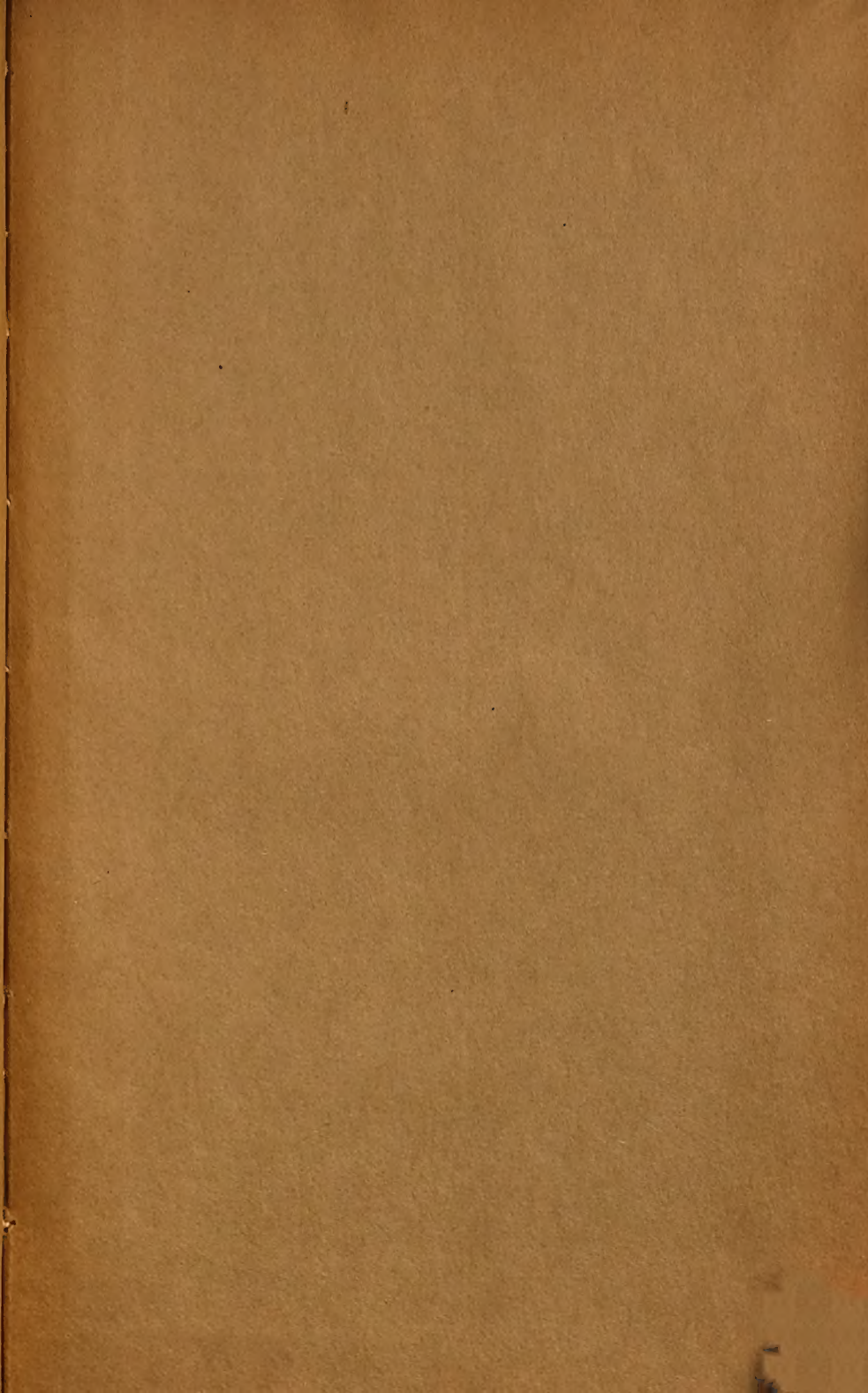
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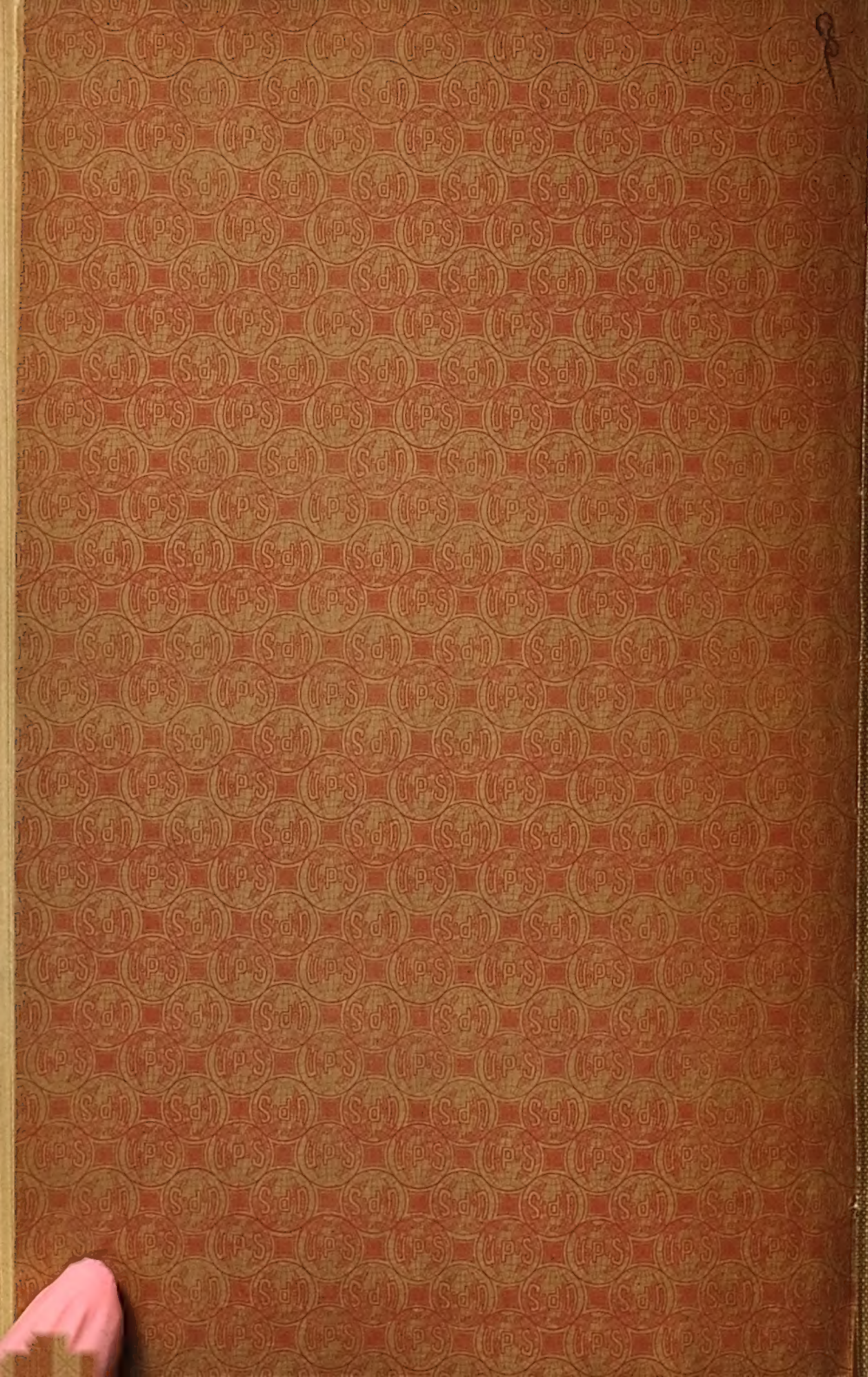
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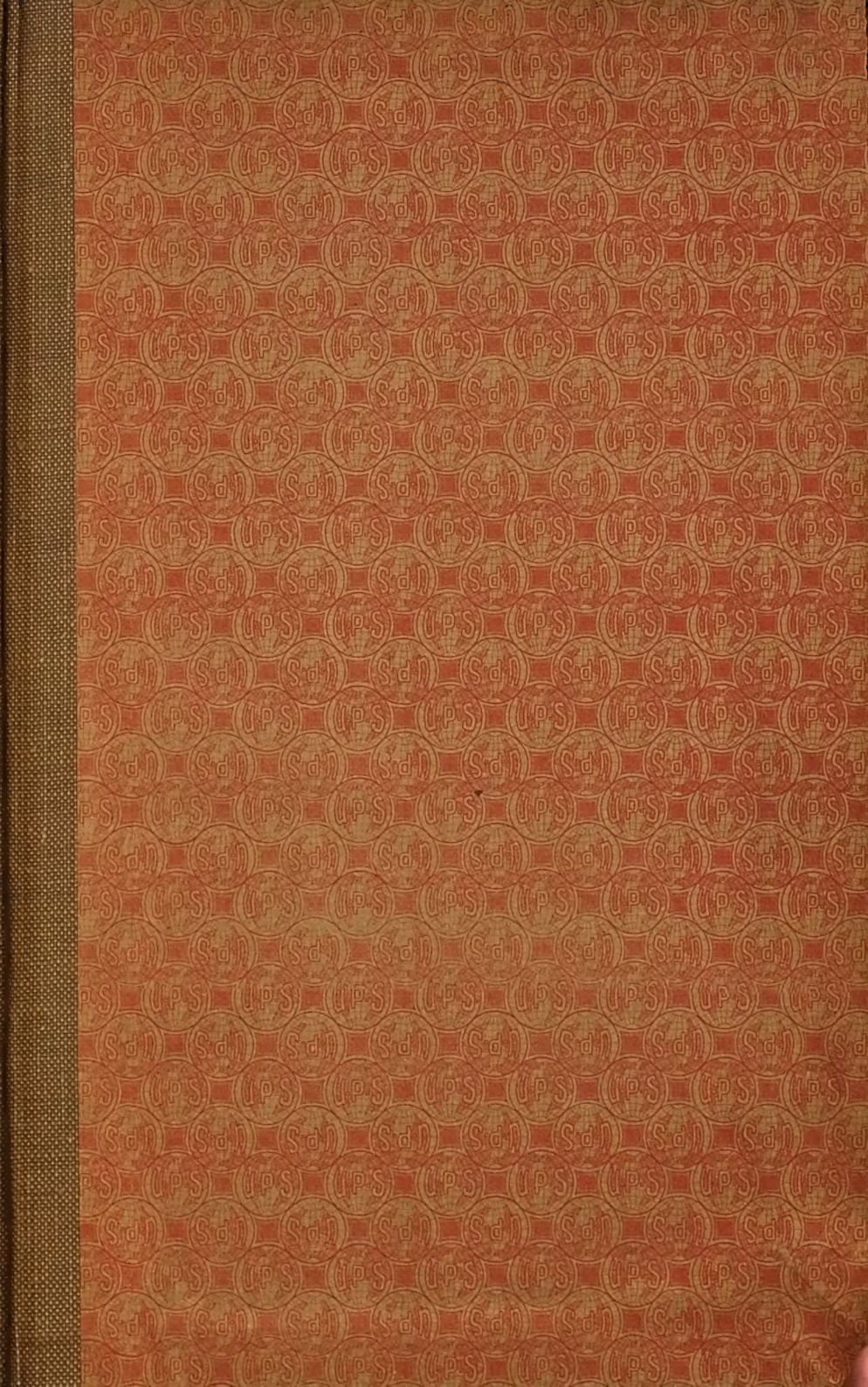


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